



MISIONEROS HIJOS DEL INMACULADO

CORAZÓN DE MARÍA

Corpus Christi, 1975

R.P. Aloysius Ellacuria, C.M.F.

LOS ANGELES

Misquerido Padre:

Recibo su carta del día 8 del actual, a mi llegada de Roma, a donde he ido al Congreso Internacional de Mariología. La respondo inmediatamente porque veo que V.R. necesita saber bien mi pensamiento sobre los importantes puntos que le explicaba en mi anterior. Son los siguientes:

1. Jean Miville-Deschênets. Como le decía, abandona la carrera sacerdotal y vuelve al Canadá, terminado el curso. Lo hace con una decisión muy sincera y decidida que yo le he agradecido mucho, porque me hubiera costado mucho tener que tomar yo y el Sr. Rector de Burgos una decisión.
2. Mi ida este verano a U.S.A. Yo la juzgo muy conveniente... pero todavía no puedo asegurar nada. Antes de terminar el mes de Junio, le escribiré comunicándole mi decisión. Desde luego yo propondré, como principal motivo, no los asuntos del M.A.P., sino mis estudios de Mariología en Dayton.
3. El asunto de Pontevedra, como futura Sede del M.A.P. Lea, por favor, mi carta y verá cómo le digo que esa Casa podría venir a ser nuestra en el futuro. Pero existen serias dificultades que no sé si podré resolver. Por eso, aunque tomo cuenta del ofrecimiento de esa cantidad de dólares, pero, por ahora, es necesario primero que se consolide la fundación de los M.A.P., y segundo que luego se den las condiciones en las que la Casa del Corazón Inmaculado de Pontevedra, podría ser comprada por el "Board of Directors".

Creo, por lo tanto, que ahora habrá comprendido bien mi pensamiento. ¿Cómo vamos a adquirir la Casa sin tener individuos que colocar allí? Estoy seguro de que, cuando yo presente a John Haffert un número siquiera de tres individuos para llevar la Casa, que se pondría muy contento porque, por una parte, le ayudábamos a pagarla, y, por otra, la finalidad de la Casa se cumplía del mejor modo posible.

Habrás, pues, que esperar en el Señor para que todo ello se realice. Y para el Señor todo es posible, mucho más cuando entran por medio los intereses de la gloria de su Madre.

Quedó siempre suyo in Corde Matris,

Joaquín María Alonso, cmf.

Joaquín M^{re} Alonso, cmf.



Fátima, 17 julio 75

MISIONEROS HIJOS DEL INMACULADO
CORAZÓN DE MARÍA

Mi querido Carlos:

recibo tu carta del día 27 de junio, llegada aquí el día 14 de julio. Me decido por ir a los EUS ; aunque no puedo decir el día en que llegaré a Los Angeles. Yo llegaría a Nueva York el 24 o el 25 de éste. Y luego iría a Dayton. Desde allí comunicaría mi llegada a Los Angeles. He ya comunicado al P. Provincial de los USA mi ida; y le he dicho que se lo diga al P. Aloysius. Sobre todo lo referente a la MAP naturalmente hablaremos. Desde luego, pueden estar tranquilos, porque a mí no me sucederá ningún caso nuevo de la "Azinheira".

Hasta pronto, pues, un abrazo para tí y un saludo cordial para el P. Aloysius,

In C.M. JMAlonso, cmf.

JMAlonso, cmf.

CHURCH ROCK

On U. S. 66, East of Gallup, New Mexico
(In the Red Rock Area)

This strange formation of rock resembles a giant church from a distance, when seen from one perspective. From another, it seems to be a person in prayer before an altar. Either view is fascinating, especially when consideration is given to the fact that this church rock and all around it is the product of erosion by the elements.

Greetings Father

Hope all is well with you
Warm regards to Charlie &
August Koenig, Tony Aspara, etc.
I expect to be ordained a
deacon on Jan 1st here in
Gallup - 406 W. Aztec, 87301
Jack Hawkins is working hard here.
Prayerfully
Rick Koenig

Color photo by Bob Petley

Petley

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EISENHOWER USA

Rev. Aloysius Ellacuria, CMF
Claretian Missionaries
1119 Westchester Pl.
Los Angeles
Calif 90019

Greetings From GALLUP *New Mexico*





CISTERCIAN ABBEY

OUR LADY OF SPRING BANK

34533 W. FAIRVIEW ROAD

OCONOMOWOC, WISCONSIN 53066

July 30, 1975.

Mr. Russell Gilbert
P.O. Box 3274
Santa Rosa, CA 95403

Dear Russ:

Thank you for your nice letter of a month ago. In June I went around a little in the South, so I am late with all my correspondence. I had a meeting in New Orleans and another one in Mepkin (S.C.) and in between I visited several monasteries.

From your letter I can make a better picture of you and I like what I see. That you had -and have- difficulties in the family is an unhappy circumstance, but, as I see, in the same time it obliges to you to fight for your education, to earn your living - and this can be a very important factor in teaching the earnestness of the life, that you have only that for which you work and fight. This is true in the material life, but it is true in the spiritual life too. We have everything as a gift of God, but generally the gift of God is that we have the strength and persistency in working for the spiritual perfection; and that the results are quite bigger than the work. Very rarely, nearly never do we have something in the spiritual life for which we have not to work. - So your difficult experience has certainly a great value for your spiritual life too. - You write that you are "behind schedule" - you know, everybody is. Striving for God means that we want to have Him at once and completely. He gives Himself to us at once and completely, but we cannot receive Him, because we have in ourselves so many things which occupy some "place" in our soul. When we empty ourselves from all self-love and all vices, then we can receive God as He gives Himself to us - but the emptying ourselves takes the whole life, and the schedules and the programs we make generally suppose that we adhere to our vices quite less, than actually we do. The important is to work on ourselves and make progress. The life is not a train which works according to a timetable. (Even trains do it rarely...)

The Thomas Aquinas College seems to have a very good program and certainly you will have a lot of good from the study there. It is good in this sense too: it gives to you a better grasp of the questions, so you can better decide your vocation, with other words you can better see where is God calling you..

The formation program in our Monastery is about the following (changes are possible, but not very probable). Normally the postulants come in late August. There is about five months of postulancy, followed by one year of novitiate. This period serves to learn our way of life, there are classes on different subjects, (Rule of St. Benedict, History of the Order, Cistercian Life today, Chant, Canon law for religious, Latin, Ascetics etc.). This takes about one year and a half. Those for the choir (priest or not priest) go afterward to the Monastery of

Hauterive in Switzerland. There is the continuation of the monastic formation in the Monastery, and philosophical and theological studies at the University of Fribourg. The time for that can be somewhere between three and four six years, depending on the preceeding studies. There is no rule: the University decides which credits are computed there. After that follows the Ordination -for those who become priests- and then work, prayer, and private study in the Monastery.

It is not easy to make a comparison with the Benedictines. In the Cistercian Order and the Benedictine Order there are so different communities, that you can make a comparison only a monastery to monastery base. There are Benedictine monasteries which are much more similar to Spring Bank, than many Cistercian monasteries. The basic thing is whether a monastery in the course of the history did accept some ordinary apostolic work, or not. You know this in the OSB and in the O.Cist. St. Marie du Lac -the Monastery you are talking- is certainly similar to our basics. But there are some imponderable differences: our tradition is different in many things than the Benedictine tradition: our Liturgy is generally much more simple; the formalism in our monasteries are generally less; in the spiritual life -in consequence of such Cistercian authors as St. Benedict, St. Aelred, St. Gueric etc.- has a bigger accent on personal devotion than generally at the Benedictines; the belonging together of the whole Order -even after the organisational changes of the last General Chapter- is much more intensive than for the Benedictines. For us the Order is the way of life, as it was since the foundation, for the Benedictines Congregations and Confederation is generally something imposed by the Holy See. The cooperation, exchange of ideas, help is very alive between Cistercians and Benedictines, but we are a different family. - You know, the "religious families" have their existence and their characteristics not so much in ideological reasons, but simply because they are a different "family", i.e. different foundation, different internal customs, different tradition, different identity. If you take two American families, living in the same city, having the same number of children, the same interest, the same Church, the same clubs, the same occupation -they are very similar, but they are two different families - and in many small things they are quite different. I am always more convinced that this is the main difference between the religious families.

For your friend, Jack Fitzgerald, probably comes my answer to late. But you know, I began this letter the 30th of July, and I am finishing it the 23rd of August. In between is a simple profession, an investiture of a novice, the arrival of three postulants - and some other works. - For every case: we do not have organized retreats. Generally we have groups who bring their own retreat-master, or individual retreats, i.e. people who make retreats alone, for themselves, just seeking some conversation with a priest. We have not the necessary number of priests for organized retreats. We have to concentrate ourselves on the building up of the community, as I wrote to you. - For every case, if Jack wants to come, he should just write, or call; we can certainly find for him place, when he wants to come.

I have to finish. I will return to other questions in another letter. If not, I will never finish this letter.

With my prayers and best greetings I am
sincerely yours in Christ

F. Meier

CMME TIPS

CLARETIAN WESTERN PROVINCE - U. S. A.

1975 - 3

STUDENTS' RETREAT AND PROFESSION HELD

The annual retreat for the Students was held at Dominguez Seminary from August 16 until August 22, culminating in the Profession ceremony at San Gabriel Mission.

The retreat was "open" to all members of the Province. In an effort to encourage a greater sharing between those in formation and the rest of the Province, invitations were sent out inviting all who wished to, to participate. A picnic, Mass and evening prayers opened the retreat. Families of the students, as well as fellow Claretians, were invited to attend.

The theme of the retreat was "Community" and each day was devoted to different aspects of that complex subject. The various days explored such topics as: "Experience of Self", "Experience of Other", "Experience of God", "Desert Solitude" (a day of silent, personal meditation), and "Reconciliation". Ted Cirone was the retreat master.

The profession ceremony was held at San Gabriel Mission on the evening of August 22. The general theme of the liturgy was "Happy the Man..." and carried out the spirit of the Beatitudes. Of those professing vows, Vince Rosato made his First Profession and Jerry Floyd made his Final Profession.

Father Provincial gave the homily and received the vows in the presence of a large number of Claretians, including Ted Cirone, and Jim Maloney of the Eastern Province.

HOUSE OF PRAYER EXPERIENCE

Eight Claretians participated in the HOPE (House of Prayer Experience) sponsored by the Province at Dominguez Seminary. Father John Kane, CSSR, served as facilitator during the four days it lasted (August 3 through 6).

Silence and meditation were the order of the day, and evening discussions summed up the feelings and insights of the group. In addition to communal prayer and liturgy, each member tried to give five additional hours of personal conversation with the Lord.

Those who took part in the HOPE, concluded the experience by drawing up a proposal for a Claretian House of Prayer.

Everyone expressed their gratitude to Father Pat and the community at Dominguez for the outstanding personal hospitality shown to all those making the HOPE.

CLARETIANS ATTEND SCRIPTURAL SESSIONS

Steve Sherwood reports that several Claretians attended the 38th Annual Meeting of the Catholic Biblical Association in Denver. The series of meetings were held at the Iliff School of Theology, and lasted from August 18 through the 21. In addition to the members of the Arvada community, Tom Brummell of the Eastern Province and Steve Sherwood of the AVE Community, also attended.

JOE GAMM TAKING CON-ED COURSES

Joe Gamm will be leaving St. William's parish in Fort Lupton, Colorado, to participate in the Continuing Education Courses for the Clergy in Santa Barbara. The classes will be held during October and November. During his absence, Isidoro Garcia will be assigned to Fort Lupton.

Speaking of Fort Lupton, the Claretian House of Studies in Los Angeles welcomed our first vocational candidate from that city: Sam Von Feldt. Sam's family belongs to St. William's parish, and he learned about the Claretians through Joe Gamm who put him in touch with the Vocation Office. Welcome, Sam!

FRANK AMBROSI IN LOS ANGELES FOR R & R

Frank Ambrosi has returned from the Claretian mission in Nigeria for a two month rest and recreation period ... but knowing Frank, there will probably be little of

either. Warning to hospitals in the L. A. area: the Ambrosi One-Man-Hospital-Chaplaincy is on its way!

While he is here, Frank is collecting books on spirituality, theology, etc., that will be of help to his novices in Africa. He will definitely be returning there at the end of his vacation.

REMINDER . . . We would appreciate hearing from the various members of our communities whenever there is something of interest to share with the rest of the Province.

VOCATION NEWS

John Martens has been assigned to the Mount Claret Cursillo Center where he will occasionally help in that apostolate. His first priority, however, will be the Vocation Team work. John will be general Coordinator for Arizona, Colorado and Texas, while Dick Meder will be responsible for California.

Regional Vocation Centers will be:

| | |
|-------------|---|
| Arizona: | John Martens (Mt. Claret Cursillo Center) |
| California: | Dick Meder (Provincial Residence) |
| | Steve Sherwood (AVE Center) |
| Colorado: | Bob Eldan (St. Anne's) |
| Texas: | Ralph Berg (St. John's) |

These men will have adequate supplies of vocational materials for use in their local areas.

The 1975-76 Parish Vocation Sunday campaign begins September 21 at the Sacred Heart Parish Center in Prescott and will continue in other Claretian parishes through April 11. John Martens will give special homilies at the Masses and the Vocation Office has prepared a letter to be distributed with the parish bulletins.

On August 15, 1975, Fr. Bernard O'Connor celebrated the 25th Anniversary of his ordination with a concelebrated Mass at San Gabriel Mission, and the following week in Sacred Heart Parish Center in Prescott.

He expresses his gratitude for all those who took part in the concelebrations and the family get-togethers that took place afterwards.

Brother Saturnino Rendon would like to thank everyone in both Provinces for the kindness and hospitality shown him during the recent celebration of his first fifty years as a Claretian brother.

The Justice and Social Concern Committee for the Province is being formed at the present time.

Father Arcadio Hortelano has been incardinated into the Western Province, and is now an Associate Pastor at Our Lady, Queen of Angels. Father served as a missionary in the Philippine Islands for 28 years.

Father Cubillo is back in the hospital. Your prayers are requested for him, for Joe Anglim and for all the ill members of the Province.

The three members of the Philippine Mission team are now in their new assignments. Fathers Hank Herrera and Tom Mitchell are both at All Saints in Fort Worth. Tom is an Associate Pastor and Hank is Pastor of Our Lady of Guadalupe parish. Brother Rene Le Page has joined the team at our new parish (St. Francis De Sales) in Lamar, Colorado.

Brother Marcial Gonzalez has requested a leave of absence from the Province. The one-year leave began in August, 1975.

Father Leonard Cuellar and the Sacred Heart Parish Center in Prescott hosted the recent Hospital Chaplains' Seminar on "Depression".

Correction of a correction: the last issue of TIPS attempted to rectify the erroneous Provincial Residence phone number listed in the 1975 Claretian Epacta and blew it. The real number is: (213) 731 - 9329.

OCTOBER

BIRTHDAYS

- 5 - Lawrence Moen (1947)
- 7 - Carlos Castillo (1934)
- 10 - Anthony Tomicich (1916)
- 16 - Ralph Berg (1935)
- 20 - John Schneider (1909)
- 21 - Paul Slaby (1948)
- 23 - J. Tobias Romero (1913)
- 24 - Thomas Loftus (1937)
- 26 - Cecil Barron (1914)
- 30 - Albert Connors (1919)
- 31 - Emil Aragon (1923)

ORDINATIONS

- 10 - John Schneider (1936)

BROTHERS FINAL PROFESSION

- 23 - John Harrer (1969)

NOVEMBER

BIRTHDAYS

- 3 - Joseph Anglim (1920)
- 6 - Leonard Cuellar (1909)
- 11 - John Raab (1944)
 Martin Sanz (1906)
- 12 - Robert Eldan (1944)
- 15 - Vincent Andres (1907)
- 17 - Frank Ferrante (1944)
- 19 - Peter Sociats (1885)
- 23 - Leo Mattechuck (1920)
- 24 - James Overend (1948)
- 27 - Arnold Gonzalez (1931)
- 29 - Saturnino Rendon (1898)
- 30 - Celestine De la Iglesia (1905)
 - David Fleckenstein (1945)

ORDINATIONS

- 3 - Aloysius Ellacuria (1929)
- 30 - Marcel Salinas (1954)

BROTHERS FINAL PROFESSION

- 1 - Crescencio Lizarraga (1910)

BIRTHDAYS

- 6 - John Hampsch (1925)
- 7 - John Corominas (1920)
- 8 - Rufus Olabarrieta (1902)
- 15 - Leo Delgado (1927)
- 22 - George Sturm (1913)
- 23 - Louis Bossi (1915)
 - John Fessler (1930)
 - Victor Marin (1895)
- 27 - John Atucha (1901)
- 30 - Edward Kolb (1906)

DECEMBER

ORDINATIONS

- 8 - John Hencier (1972)
- 11 - Robert Bishop (1971)
 - Stephen Sherwood (1971)
- 15 - Ronald Alves (1972)
- 17 - Frank Ferrante (1970)
 - John Martens (1970)
- 19 - Thomas Matin (1925)
- 21 - Francis Pyka (1946)
 - Fernando Vega (1940)
- 22 - Manuel Marrufo (1970)

BROTHERS FINAL PROFESSION

- 8 - Salvatore Azzarello (1961)

A CLARETIAN COMMUNITY COVENANT

Here is an example of a Community Covenant. It was recently formulated by one of our communities.

As a member of the Claretian family I commit myself to my brothers in mutual love and concern. To this end I commit myself to the following:

1. I will devote myself to private prayer and/or prayerful reading for at least one-half hour each day.
2. Twice weekly, Tuesday and Friday, I will join the community in prayer.
3. Once a month I will join with the community for at least two hours for a review of life at which time there will be a concelebrated mass.
4. I will not say anything unkindly about another community member behind that person's back.
5. Unless I am specifically assigned to parish duty at that time, I will join the community in the monthly two-day outing.
6. I will join the community for the Sunday supper outing.
7. Generally speaking, I will try to make myself available to share recreation with other members of the community on Monday, the community day off.

IN MEMORIAM

Beginning with this issue, TIPS will restore the traditional custom of a "circular" letter that will provide members of the Province with a necrology of our brother Claretians.

Father Provincial has requested that each local community be responsible for sending in a history of community members at the time of their demise. This will be primarily the responsibility of the local Superior, although he may delegate the task to someone else. The document should be sent to Father Provincial personally.

The following biography was prepared by Father Joseph Eslava, CMF, a member of Father Pacheco's last community: Guardian Angel in El Paso, Texas.

FATHER FRANCISCO PACHECO, CMF, r.i.p.

Father Francisco Pacheco, CMF, one of the pioneer members of the Western Province, passed to his eternal reward on Saturday, April 12, 1975, in the Portuguese town of Arruda dos Vinhos, near Lisbon. Father had been living there for the past few years with family relatives in his native country. He was 84 years old. His burial took place the following day, April 13th.

Father Pacheco was born on April 7th, 1891 in Lauto (Beira Alta), Portugal. His parents were Manuel and Anna Pacheco. He entered the Claretian Seminary as a young boy and made his Religious Profession in the Congregation on December 8, 1908. He was ordained to the priesthood on October 3, 1920. Around 1925 or 1926, Father Pacheco came to the United States, to work as a missionary among the Portuguese laborers in Newman, California, close to San Francisco. His next assignment was to the parish of the Immaculate Conception in Yuma, Arizona, at that time a Claretian parish. From there he came to El Paso, Texas, on July 20, 1932. Here, at Guardian Angel parish, he was to remain practically the rest of his life, with the exception of his final years, serving as a good priest, a good religious, and a good missionary.

In the first days of July, 1932, the Claretian Missionaries arranged to take care of Guardian Angel Parish in El Paso, a parish previously served by the Jesuits. Among the members of the first Claretian community at Guardian Angel was Father Francisco Pacheco, CMF. He was the first Economo of the new community.

At that time, there were two churches being built within the parish, in addition to the existing church of the Guardian Angel. The new churches were Our Lady of Guadalupe and El Calvario. The latter, in the Lincoln Park Section, was the one

Father Pacheco was to be in charge of in the years to come. He worked hard in the construction of El Calvario until it was ready for divine services. On January 1st, 1933, the church was solemnly blessed by Bishop Shuler, S.J., of the El Paso Diocese. From then on, Masses were celebrated on a daily basis, until it was torn down by the city to build a freeway (October 1969).

Father Pacheco served as Pastor of El Calvario for the next 37 years, devoting his time and self to serving the needs of his people. There was only one official change during all that time, and that took place on November 20, 1934, when Father was transferred to Immaculate Heart of Mary church in San Antonio. The change was only for a brief period - less than a month - and he was back at El Calvario in El Paso. The only other times he was away from the parish was in times of vacation or illness.

Many of his parishoners still remember him as "the hard-working priest", very humble and devout, and always at everyone's service. The closing of El Calvario was a real blow to him. He continued on at Guardian Angel church, but his health was rapidly deteriorating. On several occasions he had to be taken to the hospital, sometimes for weeks at a time.

On March 15, 1971, the Superiors of the Congregation gave him permission to go on an extended vacation to his native country, Portugal, where he planned to celebrate his 80th birthday. He was allowed to remain with his relatives while he regained his health. On September 21, 1971 he returned to his old community of Guardian Angel in El Paso. The community members did all they could to make his stay as pleasant as possible but his health continued to fail, and finally he returned to Portugal, living on the Provincial allotment provided for his needs. On April 12 of this year he was called to his reward. On April 21 a solemn Memorial Mass was offered at Guardian Angel church.

CORRECTED
LITERAL
VERSION

MAP MEETING
8/16/75

second draft

Question: How do the Claretians interpret MAP's goals?

FATHER ALONSO: The Claretians, as far as I can interpret by the knowledge I had of the facts, from the beginning they (The Claretians) interpreted badly this new initiative because of several false understandings that were caused by both sides not only on the part of the Claretians but also on the part of those who were doing the work.

First of all, the part of The Claretians. These (Claretians) thought that it was a question of an internal reformation of the (Claretian) congregation, to transform if not the essence at least the form or way of life of The Claretians. Naturally The Claretians, especially the Superiors, had their fears because they (MAP) were using the same name, they (MAP) were using the same constitution, and the aims were almost the same but they (MAP) were presenting themselves in a general context of the Church. That is to say progressivism and conservatism.

Now MAP was presenting itself with an insistence on the progress or legalism of the Church. With this they appeared to be judging The Claretians as progressives. This possibly could have bothered (disturbed) them (The Claretians).

On the other hand, when they (MAP) arrived in Fatima, in Fatima they were in the same house of the Novitiate and that union between the Claretian group and the American group seemed as though

it were either going to fuse together or struggle. In fact the struggle is what happened, as was natural in practice. Now, even though in theory they wanted to keep mutual charity and union, but in practice when things are not done well they end up almost necessarily in faults of charity (disagreement). So such separation and rupture came without anyone's fault. It had to happen.

In the beginning the Superiors, especially the Father General who was very interested in this (new project), judged that the thing could be continued in order to favor the new foundation as until then. But afterwards he advised Father Aloysius (to) separate, (and) so the separation came.

In this moment there was a change of bishops. As a long time had passed, almost two years of uncertainties, doubts, lack of preparation, it was natural that discouragement should come up and the Bishop already could have received not very good impression. As besides, the new Bishop was not very inclined for motives that I [Father Alonso] at this time do not want to say in order not to lack charity in respect to this Bishop. He [the Bishop] decided to not approve anything. He communicated this to Father General. Father General communicated it to Father Aloysius and to Father Alonso. Father General told Father Alonso to help Father Aloysius in order to arrange things in such a way so that ^{they [MAP]} could leave in a good way. At that time Father Alonso came in and things were sold little by little and they [MAP] left Fatima except those who went to Burgos (to continue their studies in Burgos.)

(And that is how this particular thing was finished.) I [Father Alonso] want to add a judgement on all that has happened.

I understand that it was a trial from God. These facts should not be taken as a negative thing. No. But rather as a trial, precisely a positive one. God tried Father Aloysius, the one He sent, in a special way, one of the strongest things that can be sent to a person in his life. He [Father Aloysius] suffered a real purgatory in life and we hope this will be a merit for the future of this work. Therefore, there are no objective reasons against the work itself, only against the men who did not respond, maybe, to the designs of God. But God continues to want this work because it has its own destination in the Church with a charisma that God has conceded to it.

I hope that the first question is answered.

FATHER ALONSO: Now the second one. The second question states the question on the relationship between this work and all the other works already established or founded (in the Church). The answer is very simple because it's one more case in the history of the Church.

(Each of) the new religious orders, new congregations, religious institutes, secular institutes, and in general any work in the Church, always seems sometimes a little and sometimes very much (similar) to other (religious) works, (and) seems to have even the same ends (as other works). But nevertheless (it has) from God its own (unique) charisma which will make it fructify (at the beginning), always with difficulty, of finding itself within the field occupied by others. [And this new work on its own has to create for itself its own place in the Church, passing through difficulties common to other orders, congregations, and religious institutes at (or during) their beginnings.]*

I am going to recall three epochs or eras in the Church. In the beginning there were only monks and monasteries which were in the Orient, in present day Syria, Palestine and Egypt. When St. Benedict wanted to found the Benedictines, he received contrarities because it was a new thing. But finally he triumphed. Later St. Bernard found that the Benedictines had relaxed and he made a new reform in the Church and another new thing resulted in the Church.

*American version, from difficult literal translation.

In the following century St. Francis of Assisi and St. Dominic of Guzmans thought about the need of a new life in the Church (by creating) new religious orders. And the contrarieties (against them) were so great on the part of the other religious orders that they (the old orders) did not recognize them (the Dominicans and Franciscans) as religious. But not only that, but in the 16th Century when the Jesuits came up they were enormously contradicted by the Dominicans, by the Franciscans, by the Popes of the Church, and by every (religious order). The contrarieties were general, nevertheless they (the Jesuits) continued. And that is how things have happened until now when recently the secular institutes have been born. They (the secular institutes) are also opposed by the Jesuits themselves.

So you see how in the history of the Church these things have to happen because of its human aspect, because God permits these things in order to fortify the new institutes through persecutions in the same way as a little tree becomes stronger with the winds and storms.

M E M O R A N D U M

TO: All Members of the Province

FROM: Provincial Treasurer

RE: Provincial Treasurer's Business Address

DATE: August 18, 1975

As you know I have been assigned as Co-pastor at Our Lady of Solitude Church. Hopefully, my involvement in Team Ministry and pastoral activity will not interfere with my primary responsibility to the Province as Treasurer and Consultor. You can help by addressing all correspondence that has to do with the administration of the Province to the Provincial Office. Please address all correspondence pertaining to the Provincial Treasurer's Office to me personally at 1119 Westchester Place, Los Angeles, California 90019. My telephone number for business purposes remains (213) 733-0168.

Since the death of Father Niño I have been appointed Provincial Mass Collector. Address all requests for Mass stipends to me personally at the same address as above. All surplus Masses should also be sent to me as per above.

Though my schedule has not been finalized as to how I will split my time between the parish and the Provincial Office, tentatively, I hope to be at the office on Mondays, Wednesdays, Thursdays, and Fridays from 8:00a.m. till 2:00p.m. I will be at Soledad all day Tuesdays, and weekends. I will also be at Soledad from 2:30p.m. onward on Mondays, Wednesdays, Thursdays, and Fridays. Outside of an urgent matter, it is preferable that you reach me at the office for all items related to Provincial administration.



CLARETIAN MISSIONARIES

1119 WESTCHESTER PL.

LOS ANGELES, CALIFORNIA 90019

TELEPHONE REPUBLIC 1-9329

PROVINCIAL OFFICE

IN REPLY PLEASE REFER TO:

August 18, 1975

Rt. Rev. Monsignor Gerald Hughes, Rector
Holy Trinity Seminary
University of Dallas
P.O. Box 3068
Irving, Texas 76061

Dear Rt. Rev. Monsignor Gerald Hughes,

This is to recommend Russell Gilbert as an applicant to enter into your Seminary this forthcoming Scholastic year.

I know Russell Gilbert very well. He has sought my spiritual guidance and I appreciate very highly his delicate conscience and great goodness of his soul. It is my conviction that God is calling him to become a Priest.

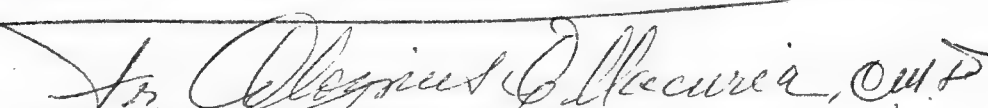
Russell has the highest ideals. He has given me permission to reveal to you whatever I thought opportune. I am convinced he is a very worthy candidate to the Priesthood. He is not a bit worldly, deeply pious and has great desires to do his best both in regard to his studies and the practice of all the virtues and discipline proper to seminarians. He is only 21 years of age, but his sharp mind is ahead of his years. In regard to languages, he has mastered the French language and likes to use it.

As a convert he is very enthusiastic to Our Faith.

I would appreciate it so much, Rt. Rev. Monsignor, if you would admit him into your Seminary.

With my deepest thanks to you, Monsignor, and wishing you all the success in your most weighty duties, I am,

Most Fraternally yours in Christ The High Priest


Father Aloysius Ellacuria, CMF

Maguire: The following meeting was taking place on August 24, 1975 at the Gibson home with the Board of Directors Father Alonso, and Joe O'Connor, Fr. Aloysius, Joe Vorndran, AlMaguie, also Charles carpenter was present.

Maguire: Accoring to the notes of the questions pertaining to map, and if we start in the order in which they are given on the page, the very first one pertains itself to the renaming of the Missionaries of Perpetual Adoration to another name, for example, Missionaries of Our Lady of Fatima, Missionaries of Fatima, or some other name.

Vorndran: Al, before we start this list I think we ought to recognize that there was another list of questions asked earlier which has never been answered. This list of questions which Joe sent to Fr. Alonso last year, and they are part of the questions too, and they were asked first.

Maguire: That's why I wanted to go backward, if you want to, as an example, # 10 pertains itself to Casa de Azhienera and there is also such things as in # 7 "Present economy in Spain or in the U.S." Although I didn't bring a Zerox copy of Joe's letter, Fr. Alonso did go to San Diego and did see Joe O'Connor and they were referring to, and they were talking about such things.

O'Connor: I want to interject here, as I understand it, the major part about the Pondevedra, that project has been abandoned now?

Charlie: Well the Blue Army has it.

O'Connor: We're no longer interested?

Charlie: And it would be very difficult to get it now.

Fr. Aloysius: What.

Charlie: Pontevedra.

Fr. Alonso: I suggest that we follow an order, and I will be very clear and very brief.

Fr. Alonso: (Spanish) I recommend that they present at each point questions.

Charlie: He wants to be very clear and brief, he would follow and order and he would go through point by point, he would propose a point and they you could ask questions, not only to him, then we could go ahead, because he would like that this meeting be taped, and somehting informational, and as a document, which afterwards, which could serve as a norm, in order to aviod, doubts, or incomprehsion in the future.

Fr. Aloysius:

Tony: What's that?

Fr. Alonso: And also to avoid having to write Fr. Alonso. I believe it will not be necessary, because what I explain, and after being discussed here, it will all be clarified in ... and accoring the the actual state of these problems.

Joe: Your point about the other letter, as I understand it, Fr. Alonso no longer recommends pursuing the acquisition of Pontevedra.

Charlie: Accoring to a letter, you no longer recommend the acquisition of Pontevedra.

Fr. Alonso:

REV. THOMAS MATIN C.M.F.
1820 BOUETT STREET
LOS ANGELES, CA. 90012

160

16-372
1220

August 25th 19 75

PAY TO THE ORDER OF Rdo.P.Joaquin Maria Alonso C.M.F. \$ 3,000.00

Three Thousand and 00/100 ----- DOLLARS

BANK OF AMERICA^{N.T.S.B.}
EL PUEBLO DE LOS ANGELES BRANCH
103 E. SUNSET BLVD., LOS ANGELES, CALIF. 90012

Rev Thomas Martin
C.M.F.

⑈1220⑈B⑈99⑈110⑈03005⑈00915⑈

100 to 1000
1000 to 10000
10000 to 100000
100000 to 1000000

Japan 1000000
China 10000000

CLARETIAN MISSIONARIES

PROVINCIAL OFFICE

August 29, 1975

Shalom:

On August 22, 1975, the Profession of Vows in the Congregation took place at San Gabriel Mission in a very impressive ceremony, followed by a Concelebrated Mass with some twenty-five Claretians around the Altar. The Claretian family welcomes them all, especially Jerry Floyd, CMF, who made his Perpetual Profession... The end of the school year, '75 - '76, should bring three new ordinations to the priesthood from our seminaries. Now that each Claretian has received our new Vocation Booklet, I do hope that you, personally, will take a deeper interest in contacting and motivating candidates for the Congregation.

Our Missionaries from the Philippines have returned to the Province in good shape and very enthusiastic. Fr. Mitchell and Fr. Herrera are in the All Saints Community, Fort Worth, Texas. Bro. Rene LePage is stationed in the Lamar, Colorado parish... Fr. Frank Ambrosi returned from Nigeria to the Province for a R. & R. He definitely has the O.K. to return to Nigeria after a few months. All indications point to a great future for the Claretians in Nigeria. There is a somewhat humorous story that Frank has anointed every Nigerian in the country at least once! Frank has a thousand stories to tell... Bro. Torres, a member of this Province, will remain in the Clinic at Lamitan with the Claretians from the Betica Province. In a year or so, Bishop Querexeta of Basilan will take over the entire island with native clergy... This coming year our Province must seriously consider what "mission" we want to staff in the future.

At our last Province Assembly, a Justice or Social Concerns Committee, was decided on. The reason for this emphasis is the following: "In a world as seriously plagued with social problems as our contemporary world is, neither the gospel nor the religious life can be properly understood, lived and witnessed to, without an equally serious emphasis on social concerns."

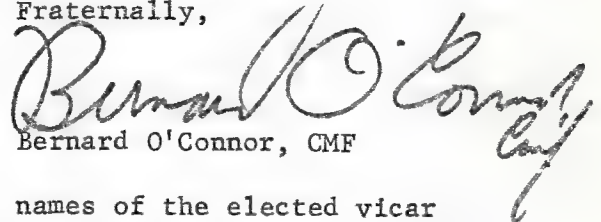
At a recent meeting of the Provincial Government, it was agreed that the Justice Committee should be made up of five Claretians. All professed members of the Province will have an active and passive voice in the forming of this committee. The Provincial Government in this letter is

August 28, 1975 -- Page 2

asking all the professed members of the Province to suggest FIVE names for this justice or social concerns committee, and mail the list on the enclosed post card to the Provincial House. (Plus the five names, Fr. O'Connor, Chairman of the CMSM Justice Committee, will be an ex-officio member, for a mutual sharing of ideas and plans.) After serious reflection, please mail your list of five names of any professed Claretian of the Province on the enclosed card as soon as possible.

With personal best wishes,

Fraternally,


Bernard O'Connor, CMF

P. S. If your Community has not sent in the names of the elected vicar and economo to me at the Provincial House, please bring the matter up at your next staff meeting. The same goes for the requested response to Fr. Angel Moreno's report on the pastoral status of the Province and your community.

Conditions of entrance for candidates to M.A.P. (by Fr. Alonso)

1. Age: Until the idea of apostolic colleges is considered, the Candidates of the M.A.P. will not be admitted until they are 18 years of age.
2. Health: They must enjoy good health, without having any hereditary defects. For this, they will have to present valid medical documents; besides the examination by experts that the M.A.P. can demand ("además de los reconocimientos periciales que el M.A.P. se reserva").
3. The candidates to the priesthood must have the qualities required by canon law. Studies can be begun or finished within the M.A.P.
4. Candidates for Brothers must have aptitudes for work, although they can also be introduced to or finished in specialized works within the M.A.P.
5. Necessary documentation will be: a) Certificate of Baptism; b) Certificate of good conduct from pastor or from a priest who knows the subject.
6. Before forming residence and establishing community life, the candidates could initiate their experience in dealing with the members of the M.A.P. residing in Los Angeles. In this case, these will be contingent and temporary norms that should be followed by the candidates in the beginning.
7. Since the M.A.P. has to live mainly by its work, all candidates of the M.A.P. will have to work in some job for the sustenance of the community. Until the definitive profession, the obligation of this sustenance belongs to the candidates themselves. Only after the M.A.P. be constituted juridically will it be compromised in the sustenance of its individual members from the moment of their definitive profession.
8. The superiors in charge of M.A.P. will demand all the documentation and previous examinations before receiving the candidates. They will inform themselves of the economic state of their families and whether these families will suffer financially by the entrance of one of their members.

Some norms for living together for the group of M.A.P. which meets at this time in Burbank. by Fr. Alonso, August, 1975

1. All the norms on "Conditions of Entrance" must be fulfilled.
2. All must live by their work.
3. They will have Mass, Holy Communion, and as far as possible some time of prayer together in the morning.
4. They will do a period of spiritual reading during the day at the most opportune time.
5. Days on which they are free from work they will have the recitation of the Holy Rosary and a half hour of meditation on Sundays and days of Feastdays.
6. From now on account books must be opened for all that is bought as a community.
7. At least on Sundays and feastdays they will have to have meals in common.



CLARETIAN MISSIONARIES

1119 WESTCHESTER PL.

LOS ANGELES, CALIFORNIA 90019

TELEPHONE REPUBLIC 1-9329

PROVINCIAL OFFICE

IN REPLY PLEASE REFER TO:

September 10, 1975

Beloved Lady in the Sacred Hearts of Jesus and Mary and the Holy Angels.

Through Father Thomas Matin, C.M.F. may I dare to ask you the following questions, if God, in His infinite mercy wishes to reveal the answers to you.

- 1.) Is it certain that I was confirmed in Grace on March 21, 1940?
It was Holy Thursday of that year.
- 2.) Is it certain that Our Lord Jesus Christ gave me the grace of preserving the Sacred Species from one Communion to another on Holy Thursday of 1941? It was the 10th or 11th of April.
- 3.) Is it certain that besides my Guardian Angel, a Seraphim is always with me?
- 4.) Is God happy with me in my present efforts for my own sanctification and in my work for the salvation of souls?
- 5.) Before my death shall I regain all the graces and sanctification that God wanted me to attain in His eternal designs?

I would appreciate you praying to God and the Blessed Mother and Angels for me.

Sincerely yours in the
Immaculate Heart of Mary,

F. Aloysius Ellacuria, CMF
Father Aloysius Ellacuria, CMF

The meeting began with a prayer at 7:40 p.m. Present were Fathers King, Ellacuria, Noval, and Brothers Azzarello, Henry and Meder.

Father King read Father O'Connor's letter asking each community to discuss and comment on the letter on the American Western Province apostolates sent by Fr. Moreno from Rome. Father King then proceeded to read this letter. The community assessment of the letter was:

Excellent - 4 Good - 1 Abstention - 1

The next community business was the current community elections for Vicar and for Economo. Father Noval was elected Vicar according to community order after 3 tied ballots with Fr. Ellacuria. Brother Meder was elected Economo on the first ballot (Meder - 4; Azzarello - 1).

The Stations of the Cross in the Chapel were discussed; at present there are not any crosses affixed to the proper places. Father King mentioned that we do have these crosses but he felt they were the wrong color. We will check them out and decide what we can do to remedy the situation.

The current state of the community library (overcrowded, inadequate cataloging) was discussed. Brother Meder offered to try to do something about it. Father Noval mentioned that many valuable pamphlets were in danger of being lost if something wasn't done to collect them into a safe and accessible place. Father King suggested getting a vertical file to help remedy this file.

The next item on the agenda was the proposed Altar Society to monthly clean the chapel. It was suggested that we look for members from the First and Third Sturday Guilds. Brother Sam will contact the Presidents of these Guilds to activate this important project.

The community discussed the placement of the tabernacle in the chapel. General opinion felt that there should be a separate altar of reservation, with the tabernacle properly fixed. Two alternative suggestions were made: a) have the tabernacle set up high in the center back wall or, b) have the tabernacle set on the small stand already at the right side of the back wall, attaching the tabernacle to this wall. On the opposite stand the gospels could be permanently enthroned. Fr. Ellacuria asked that the statues be allowed to remain in the chapel, even if they were in other places. Everyone felt strongly that the local community should be consulted on any proposed changes in this regard since it was their chapel (even though the PH is subsidized by the Province). Father King said he would speak to Father Olivares about this matter and ask if the community could either personally discuss this with him or submit their ideas in writing.

The two dogs, Ziggy and Mickey, were discussed: should they remain at the PH? Community vote decided that they should go. Father King said he would return them to their owners.

It was mentioned that our gardeners occasionally dump grass cuttings in the street-they will be told not to do this in the future.

Submitted by R. Meder, Secretary



CLARETIAN MISSIONARIES

1119 WESTCHESTER PL.

LOS ANGELES, CALIFORNIA 90019

TELEPHONE REPUBLIC 1-9329

PROVINCIAL OFFICE

IN REPLY PLEASE REFER TO:

September 22, 1975

Mr. Joseph O'Connor
3738 Amaryllis Street
San Diego, Cal. 92106

My dear Joseph,

These are the copies of four letters that will help very much our case of the House at Azinheira, Fatima. Mrs. Katherine Morrow gave them to me. Her address is 4539 $\frac{1}{2}$ Fulton Ave. Apt. #4 Sherman Oaks, Cal. She handed them to me yesterday, Sunday. I consider them very good and even definite to win the case. I gave the originals with Xerox copies to Charles Carpenter to take with him for the lawyer and Father Alonso in Fatima.

My best to Colleen. All of us are deeply grateful to you, my dearest Joseph.

I am feeling in very good health and my nerves are better. All my prayers are for you and lovely Colleen and family.

Most Grateful,

Father Aloysius Ellacuria, CMF
Father Aloysius Ellacuria, CMF

203-822-8241

26 sept.1975

Claire Ritchot
Holy Family Mother House
54 West Main Street
Baltic, Connecticut 06320

My deep sentiments in Jesus and Mary,

It is a great pleasure for me to write to you on the occasion of my trip to Los Angeles for study purposes.

I would like above all to send a word of consolation to your soul, so tried by Our Lord in so many ways. Your union with God, Our Lord, may be so much the more perfect today inasmuch as Our Lord has shown you much better His holy and hidden Will to bring you to Him by means of tribulation and sufferings.

I would like you to know that I am deeply grateful for the good will you always showed me in Fatima and also that I continue united in prayer to your prayers and sacrifices.

As you may know, I continue being involved in the affairs of M.A.P. The matter of the trial on the "Casa da Azinheira" has been stopped because of the Portuguese situation. I was in San Diego talking about it to the Attorney-at-law, Mr. Joseph O'Connor. This lawyer, as well as the one in Leiria, insists that it would be very useful to the case if you could draw up a statement, validated by a notary public, in this style:

"I, Claire Ritchot, resident in Holy Family Mother House, 54 West Main Street, Baltic, Connecticut 06320, declare that
"the amount of 405,000\$00 (Portuguese escudos) which appears on the
"RECIBO", the photocopy of which I adjoin here,
"is money which belongs to Rev. Fr. Aloysius Ellacuria, C.M.F.
"I declare also that, using the religious name of: Mother Claret, I was
"the Superior responsible at that time for the Missionary Daughters of
"Saint Anthony Mary Claret, which appears in the attached document. It is
"therefore to Rev. Fr. Aloysius Ellacuria, C.M.F., that this money should
"be returned.

Signed-----

I hope that you do not have difficulties in making this declaration which you promised me already in Fatima. It does not in any way harm you. On the other hand it can help the ends of the M.A.P. to be reached more easily. Your statement should be sent to my name in Fatima, where I'll be. If any questions should arise, our friend, Mr. O'Connor, will resolve it.

On the other side of photocopy, you must write: "THIS IS THE COPY OF THE ORIGINAL DOCUMENT TO WHICH I REFER IN MY DECLARATION" (Signed).

Very gratefully and promising special prayers in the Capelinha of Fatima.
I bless you,

Yours in Jesus and Mary,

Joaquin H. Alonso, C.M.F.

CLARETIAN MISSIONARIES

PROVINCIAL OFFICE

TO: Claretians - Western Province

FROM: Fr. Provincial

DATE: October 1, 1975

Shalom:

On reading the recent newspaper accounts of the expulsion of Bishop Casadaliga, CMF - A Claretian from Mata Grosso, Brazil, over his concern for the poor and impoverished versus the rich land-owners, I could not help but be reminded that the newspaper accounts did not refer to him in any way as a Claretian. Sounds like the ever recurring identity problem or "Claretian awareness". This same lack of identity or unawareness of "Claretians" occurs in many of our ministries, parishes, cursillo centers, campus ministries, etc. The people seem to appreciate the warmth, the availability and service of our men in these ministries, but seem to be unaware of the Claretian Congregation - its origin, its founder, its purpose, its ministries, its programs, etc. In our earnestness to serve the people well, we may have overlooked the aspect of elevating their awareness of the Claretians, their charism, etc. Without this awareness the vocation thrust is quite blunted.

To help the people we serve become aware of Claret and the Claretians, both Eastern and Western Provinces have agreed to speak on Claret and the Claretians in all their ministries at all the masses on Sunday, October 26th, 1975. I strongly encourage each Claretian of this Western Province in your ministries, masses, meetings, etc. to explain and develop the theme - Claret and the Claretians today. You will be amazed at how little your people know about the Claretians, and also how much they will appreciate this effort. A suggested outline is attached for your use if you so wish.

Regional gatherings of Claretians on the occasion of the Feastday of St. Anthony
Claret -

Fr. Leo Mattechek of San Gabriel Mission will host the gathering of the Los Angeles area Claretians on Thursday, October 23rd, 1975 at 5:30 p.m.

San Gabriel Mission - Concelebrated Mass - 5:30 p.m.

Dinner and festivities - 6:30 p.m. - Mission Rectory

In the other areas of the Province, I would like to appoint as coordinators for the

Arizona Claretian Gathering - Fr. Griffin and Fr. Salinas

Colorado -- Coordinators - Fr. De Tore and Fr. Villanueva

Texas -- Coordinators - Fr. Nuevo and Fr. Berg

Hopefully, the area gatherings will be an occasion of real fraternity, for that YOUR presence and sufficient time are vitally needed. It is always tragic when members of a family cannot block out sufficient time to be present to one another.

Two special dates:

- 1 - October 23rd - Claretian Gatherings
- 2 - October 26th - Sunday homily at all the Masses on Claret and the Claretians today.

Fraternally,


Bernard O'Connor, C.M.F.

P.S. I would certainly like to hear from the above coordinators as to how Claretian Gatherings worked out.

A gentle reminder to the Communities that permission from the Provincial is required prior to any trip outside the continental U.S.

SUGGESTED OUTLINE - OCTOBER 26

THEME: CLARET AND THE CLARETIANS TODAY

The Claretians -- who we are

I. Our Founder

St. Anthony Claret -- a man of action, dedicated to serve the people of God -- Eucharistic and Marian devotion -- Apostolic emphasis -- (cf insert concerning highlights of St. Anthony's life)

II. What we do -- where we serve

A. Geographic -- we are located in 41 countries; specifically in the United States, Western Province we serve in California, Texas, Arizona, and Colorado.

B. What we do (Apostolates)

1. Parishes
2. Chaplaincies -- campus ministry, hospitals, jail
3. Retreats and Renewal (adult education)
4. Missions
5. Formation -- preparing men to serve as Claretians.

III. Contemporary example -- Bishop Casadaliga, C.M.F. (cf. insert)

IV. The extended Claretian Community -- invitation to parishioners to join with Claretians in an endeavor to serve others and heighten the awareness of God's presence through Jesus Christ.

CLARETIAN BISHOP FIGHTS OFF BRAZILIAN ARMY

The world press has begun to take note of the courageous stand of Claretian bishop Pedro Casaldaliga and his associates against the repressive regime in Brazil.

According to the *New York Times*, Bishop Casaldaliga and other church leaders are fighting to defend Indians, rural workers, and squatters in the Amazon region against large landowners and agricultural companies.

Not many years ago, when the vast jungle territory appeared to have little value, pioneering Brazilians drifted in to dispossess the Indians and cut clearings for primitive agriculture.

Government attempts to develop the Amazon in recent years encouraged thousands of new migrants, but "the authorities were swamped by the migration and were unable to provide schools and basic needs, let alone jobs."

The state of Mato Grosso then sold the land to companies interested in stock breeding, paying little attention to the pioneers or the Indians who might be living on it.

Church leaders hope to unscramble the situation fairly for all. Their policy calls for a land reform program making land available to present residents while discouraging further migration until minimum facilities—sanitation, housing, schools—can be built.

Meanwhile, the *fazendeiros* (plantation owners) began calling on Brazil's army to evict the squatters.

Le Monde, the liberal daily newspaper published in Paris, reported that the "soldiers discovered a formidable enemy in the person of the bishop of São Felix, Dom Pedro Casaldaliga. A Catalan, he came to São Felix in 1970 and is a member of the so-called radical wing of the church.

"In only a few years he has managed to tackle some of the frontier's worst problems: prostitution, corruption of the Indians, eviction of the squatters, semi-enslavement of farm workers. In 1971 he issued a pastoral letter in which he suggested a "demythification" of private property. This was sufficient to spur the authorities to active vigilance.

"In 1973 his house was surrounded and searched. He and his staff—20 or so priests, nuns, and lay people—were questioned and some were beaten. The nuns' infirmary was declared illegal and replaced by a medical station; and teachers at the diocesan school were submitted to all kinds of threats and pressures.

"Dom Pedro answered by sending off reports to the São Paulo archdiocese spiced with this 'revolu-

tionary' slogan: 'How wonderful to be persecuted for the sake of the Gospel!'"

The police raids inspired folk songs in the region and a sort of nonviolent resistance sprang up, supported by the resources and moral authority of the church.

The army had to back off. In fact, the army's social services division started providing dentists, hygienists, and agricultural instructors, along with free fertilizer and tools to defuse the tension in the villages.

"The priests, however, remain a more effective presence . . . than the army," says *Le Monde*.

As for the 160,000 Indians of the Amazon region, a workable long-term policy is less clear. One approach, being followed with the Tapirape tribe, is to provide a permanent contact with civilization screened through a station provided by the National Indian Foundation, managed by three nuns and a French priest.

The station has protected the Tapirapes from alcohol and the demoralization that usually comes to primitive cultures on contact with white civilization. The nuns do not attempt to convert them to Christianity. Instead, being trained nurses, they help protect the Indians from succumbing to "white" diseases. The nuns also have curbed the traditional customs of letting old people die and killing offspring after the third child.

The tribe has been taught how to care for a community herd of cows, and to defend its land from neighboring plantations. Unlike many other tribes, the Tapirapes continue their traditional life and have grown in number from about 50 in 1949 to 120.

PRECURSOR OF CATHOLIC ACTION

TO THIS END THE POPES WROTE:

"Who will deny that he (Anthony) recognized the needs of his time and those of the future? Anthony zealously devoted his time and energy to editing and distributing free books and pamphlets from his own publishing house the **Libreria Religiosa**. He established many other projects throughout Cuba and Spain which prefigured Catholic Action almost identical to the form in which we have today." (Pius XII, Bull of Canonization, *Quos Spiritus Sanctus*)

"A great precursor of Catholic Action practically as it is known today. This great Modern Apostle anticipated and felt the need for an active apostolate in all its forms in which it is practiced today. He deemed all sacrifice no obstacle in establishing an editorial firm for books and circulars. He wanted the Catholic Press to reach everyone everywhere . . . He was a prolific writer." (Pius XI)

His writings include 145 books and 37 leaflets with 910 and 240 editions respectively; a sum total of eighteen million copies in all. While traveling through Spain as the Queen's confessor he brought along cases of books . . . As an Archbishop in Cuba he gave 200,000 books as gifts.

THE ROMAN BREVIARY IN TURN SAYS:

He promoted the lay apostolate and Catholic Action ahead of his time. He established projects in social welfare. He was a resourceful and successful organizer of the lay apostolate.

CARDINALS, ARCHBISHOPS AND BISHOPS considered Claret most worthy of his title of "The Patron of the Lay Apostolate". Claret they felt was without equal in the apostolate of his time.

THE BISHOPS OF CUBA AND GUATEMALA chose him as their national patron for Catholic Action.

HIGHLIGHTS IN THE LIFE

OF

ST. ANTHONY CLARET

December 24, 1807 — Born in Sallent, Province of Barcelona, Spain.

1813 Studied elementary school and Latin.

1820 Worker, and later assistant manager, at textile factory in Sallent, Igualada and Barcelona. Exercised the lay apostolate among the workers.

1829 Seminarian in Vich, member of a Marian Association and active apostle among workers, the sick and young men in general.

1829 - 1839 Very successful as a student of Philosophy and ecclesiastical science.

1835 Ordained a Priest.

1839 Administrator of the parish in Sallent.

1839 Novice — the Society of Jesus.

1840 - 1850 Apostolic Missionary in Catalonia and Canary Islands.

1847 Founded a secular institute (Religious at home).

1849 Founded the Claretian Fathers

1851 Archbishop of Santiago, Cuba and Patriarch of the West Indies.

1857 - 1868 Confessor and Counselor of Queen Isabella II of Spain.

1869 Member of the preparatory commissions for the First Vatican Ecumenical Council.

1869 - 1870 Father of the First Vatican Ecumenical Council.

October 24, 1870 — Died at Frontfroit in France.

NOTEWORTHY INSTITUTIONS

FOUNDED BY CLARET

1. Confraternities of the Immaculate Heart of Mary — composed of clergy, lay men and women as parish core of Catholic Action. (1834)

2. Marian Congregations — among them the Claretian Fathers and the Claretian Sisters. Restored many others both in Spain and Cuba. (1841 - 1868)

3. Religious Library — Outstanding apostolate of Claret in Catholic Press. (1847)

4. Daughters of the Immaculate Heart of Mary — a secular institute. (1847)

5. Society of Christian Doctrine — not unlike our own Confraternity of Christian Doctrine. (1849 - 1870)

6. Union of Friends of the Nation — through which he worked out a practical apostolate for prisoners. Also a source of various agrarian reforms in Cuba. (1852)

7. Credit Unions — to benefit the faithful in their own parishes. (1854)

8. Farms and Homes for Orphans and Poor Children — its primary endeavor to give these unfortunate children a Christian and professional formation. (1854 - 1857)

9. St. Michael's Academy — an outstanding society of famous authors, artists and promotional geniuses. (1858 - 1868)

10. The Escorial — its restoration beneficial to both laity and clergy. (1862)

11. Established Parish Libraries. (1859 - 1870)

12. Holy Family Conferences — dedicated to the relocation of immigrants. (1863 - 1870)

Claret walked in splendor without equal in all facets of Catholic Apostolate. The many and varied forms of his enterprises make up the First Chapter of Catholic Action.

OS OFRECE :

- Los Indices de sus 25 años de vida. Vols. I - XXV
- Las últimas Colecciones completas de la Revista.
- La actualidad mariológica de sus Boletines de Mariología Bíblica, Patrística, Histórica, Cuestiones actuales y Liturgia mariana.
- Los mejores Estudios de los grandes mariólogos de hoy.
- La Crónica de los grandes acontecimientos marianos: Congresos, Asambleas, Semanas, Movimientos.
- El interés Ecuménico de la mariología actual.

EN LOS PRÓXI-
MOS FASEÍOU-
LOS:

- R.P. Prentice, O.F.M. (+Roma). Mary-in a Secularized World.
- B. de Margerie, S.J. (Dayton), La doctrine de la maternité spirituelle de Marie et les Liturgies de l'Eglise Catholique.
- J.M. Alonso : ~~Erasmix Rotterdamensis~~ Erasmii Rotterdammensis Corpus Mariologicum. Introducción. Textos. Notas.
- La Mariología de Erasmo.
- La concepción virginal de Jesús, hoy.
- J. Samaha, (California) Chaminade's contribution to Mariology.
- St. Swidzinski (Dülmen), U.L. Frau von Tschenstochau. Die älteste Quelle.
- J.B. Carol, O.F.M., Dr. J.M. Alonso on Mary's Mediation.
- H. Chavannes (Vaud), Remarques sur la médiation de Marie en relation avec la doctrine de la participation.
- Les implications métaphysiques di caractere permanent du "Fiat" dit par la Vierge.
- Wm. G. Most : The nature and Extent of Marian Mediation.
- G. von Horw (Zürich), Maria und die Menschen bei Luther.

N. B. Lo que está con (), no se traduce.

TELEGRAMA

N.º

Pal.

día

hora

Ptas.

84

R.P. JOAQUIN ALONSO
SANTUARIO FATIMA

ENVIADO A LEIRIA EL 1

CARLOS

CARLOS CARPENTER

SEMINARIO DIOCESANO - BURGOS



ATTENTION

Pour garantir le mieux possible un bon service, veuillez bien suivre ces quelques instructions dans le libellé de la minute de télégramme ci-jointe:

ECRIRE SEULEMENT APRES LES MENTIONS SUIVANTES

INDICACIONES: Urgent; Réponse payée; accusé de réception, etc., si vous désirez;

DESTINATARIO: Nom et prénom de la personne destinataire ou Raison Sociale ou direction enregistrée.

SEÑAS: Rue, place, passage, etc. Numéro, étage, etc., ou tout autre renseignement que vous jugerez utile pour une remise correcte.

TELEFONO: Téléphone du destinataire, si nécessaire, ou si vous désirez que le télégramme lui soit dicté après réception.

TELEX: Nombre d'appel.

DESTINO: Lieu de destination, suivi du nom du pays ou nation.—Si nécessaire, Département ou Province.

TEXTO: Tout ce que vous voulez communiquer au destinataire.

SEÑAS DEL EXPEDIDOR

NOMBRE: Nom et prénom de l'expéditeur.

DOMICILIO: Hôtel, Résidence ou adresse actuelle.

QUE VOTRE ECRITURE SOIT LA PLUS CLAIRE POSSIBLE

ATTENTION

In order to help you write this telegraph form, you must bear in mind the following indications:

DATA TO BE FILLED UP BY SENDER

INDICACIONES: Reply paid, notification of delivery urgent, etc., or nothing if you do not want any.

DESTINATARIO: Name of addressee whom the telegram is sent.

SEÑAS: Street, number and necessary data to delivery.

TELEFONO: Number of addressee's telephone if necessary, or if you want they read the telegram to addressee.

TELEX: Telex-number.

DESTINO: Town of destination, and nation if necessary.

TEXTO: All you want tell to addressee.

SEÑAS DEL EXPEDIDOR

NOMBRE: Sender's address. Your name and surname.

DOMICILIO: Hotel, residence or address where you are at present time.

PLEASE WRITE DISTINCTLY

ACHTUNG

Bei Aufgabe eines Tel (Draht, Kabel, oder Funk) bitten wir, das Telegrammformular folgendermassen auszufuellen.

NUR FOLGENDE ABSCHNITTE AUSFUELLEN

INDICACIONES: Falls eine besondere Art des Tel gewünscht wird (Brieftelegramm, dringend, Empfangsanzeige usw.) bitte hier vermerken.

DESTINATARIO: Genaue Angabe der Empfänger.

SEÑAS: Strasse, Nummer und erforderliche Daten fuer die Zustellung Ihres Telegramms.

TELEFONO: Ggf. Telefonnr., falls das Telegramm fernmündlich zugesprochen werden soll.

TELEX: Telexnummer.

DESTINO: Genaue Angabe des Bestimmungsortes und des Landes.

TEXTO: Die zu uebermittelnden Nachrichten.

SEÑAS DEL EXPEDIDOR

Anschrift des Absenders.

NOMBRE: Vor und Zuname.

DOMICILIO: Hotel, Wohnsitz oder sonstige gegenwaertige Anschrift.

BITTE SCHREIBEN SIE SEHR DEUTLICH

ADVERTENCIA

Para facilitarle a usted la redacción de este telegrama se ruega tenga presente las siguientes normas:

ESCRIBA LOS DATOS DE ESTA FORMA

INDICACIONES: Urgente; Respuesta pagada; acuse de recibo, etc., conforme a su deseo. El ordinario o normal no precisa indicación.

DESTINATARIO: Nombre y apellido del destinatario, o razon social, o dirección registrada (abreviada).

SEÑAS: Calle, plaza, paseo, etc. Número, piso, etc., o cualquier otro dato para su entrega.

TELEFONO: Teléfono del destinatario, si es necesario o si desea que el telegrama sea leído por telefono a la recepción.

TELEX: Número del telex.

DESTINO: Pueblo o lugar de destino, seguido del nombre de su nación. Si es necesario, Departamento o Distrito, etcetera.

TEXTO: Todo lo que se desee comunicar al destinatario.

SEÑAS DEL EXPEDIDOR

NOMBRE: Nombre y apellido del expeditor.

DOMICILIO: Hotel, residencia o señas actuales.

SE RUEGA UNA ESCRITURA CLARA



TELEGRAMA

DIRECCION GENERAL DE CORREOS
Y TELECOMUNICACION

INDICACIONES

RECEPCION

11-48

PREA

MDG53 FATIMA 17 10 6 0927

INDICACIONES, DESTINATARIO Y SEÑAS

CARLOS CARPENTER

SEMINARIO DIOCESANO BURGOS =

TEXTO:

URGE ENVIO DOCUMENTO COCHE ALONSO



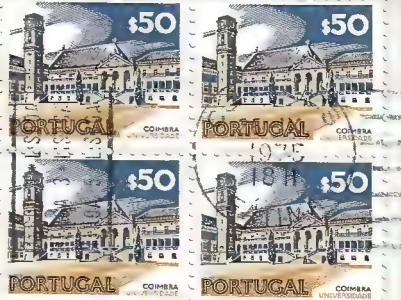
27

MUSEU-BIBLIOTECA



FÁTIMA (PORTUGAL)

SE 100 L. A A
ZONA POSTAL DE LISBOA
A CORRESPONDÊNCIA
CORRE O RISCO DE
DEMORA

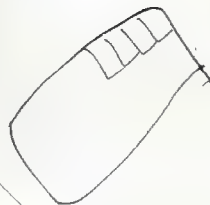


E S P A N H A

Sr.D.Charles Carpenter
Seminario de S.Jerónimo

B U R G O S

P. Alonso



681
139
6L
09

R. P. Joaquín María Alonso, c.m.f.



FÁTIMA 13-5-1967

SANTUÁRIO DE NOSSA SENHORA DA FÁTIMA

FÁTIMA—PORTUGAL

TELEF. 97182

26 sept 75

Sr.D.Ch.Carpenter
Seminario
BURGOS

Mi querido Charles:
te supongo an Burgos y te escribo.?Fué buen viaje?
Hay varias cosas urgentes:

- 1.-Mándame urgentemente todos los papeles de la Semana de Birmingham.Yo redactaré finalmente una cosa breve y te la mandaré para que la traduzcas y se publique con tu nombre en la Revista,que ya se está imprimiendo.
- 2.-La carta,acompañada del célebre "RECIBO",para Cláire Rit-chot,ya salió para USA.
3. -He hablado con el abogado de Leiria.Necesitamos saber urgentemente,si el Brother(El que trabaja en el restaurante de los Arpaia)y Bessey estarían dispuestos a venir a testificar en el proceso.Debes por tanto escribir a ambos para saber eso urgentemente.Los otros dos testigos seríamos tú y yo.?Cuál es le nombre comleto del Hermano y su dirección?
- 4.Naturalmente,serían avisados con tiempo para venir en avión y luego marchar inmediatamente.

Un abrazo.Tuyo en Xto.y M^a,

JMalonso,cmf.

J Malonso, cmf.

MANUEL DA FONSECA CARREIRA

ADVOGADO

AV. DOS COMBATENTES DA GRANDE GUERRA, 24

TEL. 25325

LEIRIA

Leiria, 8.10.75

M/ Ref.ª

V/ Ref.ª

Assunto:

Revmº Senhor

Padre Doutor Joaquim Maria Alonso

Casa De Nossa Senhora das Dores

Cova da Iria

FÁTIMA

Revmº Senhor

Acabo de ser notificado pelo Tribunal de uma reclamação contra a especificação apresentada pelo advogado da Família Figueiredo.

Tal reclamação dá a entender ou permite supôr que eles dispõem de um contrato promessa escrito. Será "blague" ou será realidade? Neste último caso, quem terá assinado tal documento?

Agradeço que V. Revª indague e me informe.

Com os meus melhores cumprimentos, subscrevo-me

De V. Revª

Muito atentamente

Manuel da Fonseca Carreira

(Manuel da Fonseca Carreira)

could Charles

MANUEL DA FONSECA CARREIRA
ADVOGADO
AV. DOS COMBATENTES DA GRANDE GUERRA, 24
TEL. 25325
LEIRIA

Leiria, 8.10.75

M/ Ref.ª

V/ Ref.ª

Assunto:

Rev.ª Senhor

Padre Doutor Joaquim Maria Alonso
Casa De Nossa Senhora das Dores
Cova da Iria

FÁTIMA

Rev.ª Senhor

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Tal reclamação dá a entender ou permite supôr que eles dispõem (de um contrato promessa escrito). Será "blague" ou será realidade? Neste último caso, quem terá assinado tal documento?

Agradeço que V. Rev.ª indague e me informe.

Com os meus melhores cumprimentos, subscrevo-me

De V. Rev.ª

Muito atentamente

Manuel da Fonseca Carreira

(Manuel da Fonseca Carreira)

LEIRIA 10/8/75

REV. Sir

I was just notified by the Court about a claim against the specification & reported by the ^{immigrant} Family lawyer Figueiredo.

Such ~~reclamation~~ a claim throw out a hint or allows to suppose that they dispose of a ~~permaning~~ written promising agreement. Will it be "blague" or ~~basé~~ will it be reality?

In this last case, who will have signed such document?

I will thank ^{if} you ~~to~~ find out and inform me.

With my best regards, etc.



CLARETIAN MISSIONARIES

1119 WESTCHESTER PL.

LOS ANGELES, CALIFORNIA 90019

TELEPHONE REPUBLIC 1-9329

PROVINCIAL OFFICE

IN REPLY PLEASE REFER TO:

October 9, 1975

Brother Charles Carpenter
Seminario Mayor de San Jeronimo
Burgos, Spain

Dear Charles,

May Our Dearest Sacramental Love and the Immaculate Heart of the Blessed Mother continue giving you every grace for your studies, for the greatest sanctification of your soul and for your health. May Our Dear Lord with the help of The Holy Eucharist and the Immaculate Heart of Mary make this second year of Theology the very best for your preparation to fulfill all the designs of Almighty God.

By this time you are settled again and all is easier for you through the efficacious and super-abundant graces of the Holy Spirit that will never fail you as long as you are asking for them from the inmost of your heart.

Our beloved and saintly Father Thomas Matin, CMF, died in Lourdes the First of this month of October when his pilgrimage was almost over. Do invoke him in your prayers. He had such a super-human fortitude and gave such a dedicated service to souls without refusing any, no matter how sick he was.

I feel much better since I go to Doctor Merwick. My nerves are much, much calmer. In my second interview with Dr. Merwick he told me, "Father, you are beginning to live again." The first time he saw me he told me, "Father, you are like a car without batteries." He allows me to go for treatments anytime I want without any appointments. He told some of our dear friends, Mary Dugas and Betty Gaffney, that he must do all he can to save my life. He felt this way as the blessing of God, through me, went into the depths of his soul.

P.S. Do straighten things with the Claretian Provincial in Lisbon before he causes any trouble for me with Father General, but be sure that he returns the \$5,000.00. Continue to claim this amount time and again until he returns it. If he doesn't then write to Father General.

Do your best to write soon to Judge Alex Early and his wife Celeste. Because they are in the process of moving, it is best if you send the letter to them in care of Alfred and Doris Maguire to their address which is: Mr. & Mrs. Alfred Maguire, 4915 Crown Ave. La Canada, Calif. 91011. They will deliver the letter to Judge Alex Early. Both Judge Early and wife are very fond of you and love to hear from you.

I am sending a copy of this letter to Father Alonso so that both of you know that I, as a religious, have no alternative. I would rather have peace of mind with God and before His representative than to file this suit. God is going to bless me and you more by our thorough submission to His Divine Will notified to me by a personal letter from Father General.

In my past there was a lady whose name was Rose Virginia Jackman. She came to visit me and Our Lord cured her of cancer through me. She then gave me much over half a million dollars. Our Lord can repeat the same thing when we need it if we continue doing His Holy Will.

I am sending a copy of this letter to Father Alonso.

Victoriano Maguire in Christ's Name

Alphonse Maguire, C.M.

My dear Charles, let us do our utmost to live fully our
threefold aim. Let this be always and only our supreme
endeavor on earth.

Your Spiritual Father in the Most Blessed Sacrament and
the Immaculate Heart of Mary,

Father Aloysius Ellacuria CMF
Father Aloysius Ellacuria, CMF



SANTUÁRIO DE NOSSA SENHORA DA FÁTIMA

FÁTIMA—PORTUGAL

TELEF. 97182 E 97407 16 oct 75

To Fr.Aloysius Ellacuria
To the futurs members of M.A.P.
To the Board of Directors
To all my friends in LOS ANGELES

I realise so well that all and each one of the good friends I met in Los Angeles deserve on my part a special letter in which could be shown all my gratitude,all my sincers and true affection and even all my admiration,un having perceived your deep piety,your simplicity,and your charity without boundaries

This acquaintance thtat I have made with you has filled me with a profound joy and consolation in the midst of a world,even though Christian,that os losing its sense of fraternal love,with struggles amongst ono another and fratricidal discord.It was for me a great happiness to find there,in the midst of a civilization developed to the extreme,with its advanced technology,with its perfect means of communication,with its elevated culture,some Christian families who still hold the Christian ideal above all earthly values.This actually erased some of my mistaken ideas in regard to that great country that is the United States. And the same happened in Washington,N.J.,in Ohio,in Pennsylvania and in Illinois.

The first impression,then,that I wish to send to all ~~ss~~ that of thanksgiving,not only for the attention granted to my humble person,but also for the spiritual and temporal goods that have showered down upon you.In the place of the apparitions of Our Lady of Fatima I shall celebrate three Holy Masses of Thanksgiving for all your intentions.

The second impression was already expressed at length in the meeting I had with the Board of Directors of the M.A.P.There



SANTUÁRIO DE NOSSA SENHORA DA FÁTIMA

FÁTIMA—PORTUGAL

TELEF. 97182 E 97407

I explained the reasons for which I judged that the Spirit of God gives life to this work. For me, the main one is precisely that the M.A.P. originates from the flame of the Christian life of some families who have lived the present necessity of prayer and contemplation, especially in regard to the Most Blessed Sacrament and Reparation according to the message of Fatima. I am certain that Our Lord and the Blessed Mother want this work to come about and prosper in order to obtain those aims that are so high, so holy and so needed in our days.

It is true that, for this project, —as has already occurred—difficulties and contrarieties will not be lacking, but since this is the work of God, for His glory and the honor of Our Blessed Mother, it will finally triumph.

Therefore, speaking now especially to those who are preparing themselves to fulfill this great work, I should say: Begin now to live most intensely your piety, spend much time before the Most Blessed Sacrament of our Altars, love much the Blessed Mother who has chosen you for such high aims. Be faithful to the commitments that one day you are to assume. And have a lot of confidence that the grace and strength of the Holy Spirit is much more powerful than all the adversities that could oppose the foundation and consolidation of this work.

Speaking now to all my friends, I should say: Friends of my soul, I give thanks to Our Lord for having met you, for the good examples I received from you: your simplicity, your spirit of prayer, your sacrifices of fraternal charity. Remain faithful to God and love the Blessed Mother, as that Mother Whom the Lord gave us for our consolation and our help in our difficult pilgrimage on earth.



SANTUÁRIO DE NOSSA SENHORA DA FÁTIMA

FÁTIMA—PORTUGAL

TELEF. 97182 E 97407

I shall continue to be for some time in Fatima. In any case
my permanent address is: BUEN SUCESO, 22 / MADRID - 8, SPAIN.

There you have me always at your disposal. It will be for me
a true pleasure to see you again here, at Fatima, in this place
blessed by the presence of Our Most Holy Mother.

I beg Our Lord Jesus and the Blessed Mother to fill each of
you with their blessings.

Father Joaquin Maria Alonso, C.M.F.



MISIONEROS HIJOS DEL INMACULADO
CORAZÓN DE MARÍA

Fátima, 16 oct 75

BUEN SUCESO, 22
TELÉFONO 248 66 01
MADRID

R.P. Luis Ellacuría, cmf.
Los Angeles

Mi querido Padre: adjunto le envío una Carta-Circular para todos los amigos. En la imposibilidad de dar gracias a todos, se me ocurrió así. Pienso que les hará mucho bien. Es Carlos quien me ha pedido permiso para que sea publicada en el Boletín que Macguire publica dos veces por año. Me parece bien, si así lo juzga conveniente V. Rev. cia.

Sólo ahora, me dice Carles que existe un documento firmado por Wilson y Langford, en el que se testimonia contra Vd. No sé que clase de documento será él; pero me temo que pudiera hacernos perder un juicio que ya lo teníamos ganado. ¿Sabe V. R. de qué se trata? Comuníquemelo inmediatamente.

Gracias también por el traje; aunque no sé si lo podré usar porque no está hecho con mis medidas...

In Corde Matris,

Joquín M. Alonso, cmf.

J. M. Alonso, cmf.

ESTADOS UNIDOS



Rev. Fr. Aloysius

Rev. Fr. Aloysius Ellacuria, C.M.F.

1119 Westchester Pl.

LOS ANGELES California 90019

Santuário de Nossa Senhora da Fátima

FÁTIMA — PORTUGAL

Tel's. 97182 e 97407

Naufoks William B
228 Via Glameda
Torrance, Calif
375-4905



SANTUÁRIO DE NOSSA SENHORA DA FÁTIMA

FÁTIMA—PORTUGAL

TELEF. 97182 E 97407

16 cotubre 75

Sr.D.Charles Carpenter
BURGOS

Mi querido Charles:

recibo tu carta con los dajuntos papeles.En cuanto a mi carta,me parece bien que el Sr.Macguire publique eso en el Biletín,además de repartirlo a los amigos a quienes no llegue el Doletín.

En cuanto a la noticia que me das,POR PRIMERA VEZ,sobre un documento notarial,firmado por Wilson y Langford,en contra del P.Aloysius,me ha dejado impresionado...?Será ese el documento que ahora la familia Figueiredo presentará en contra nuestra??Será ese documento causa de que perdamos un juicio que ya teníamos ganado??Cómo no me dijiste antes que existía ese documento?

Escríbeme con toda urgencia,diciéndome todo lo que sabes sobre ses documento:su contenido,quién lo firmó,que dice contra el P.Aloysius,etc...,en fin todo lo que sepas en torno a ese documento.

Recibí el traje.No sé si me servirá porque no tiene mis medidas...

Un abrazo,

JMAlonso,cmf.

MANUEL DA FONSECA CARREIRA
ADVOGADO
AV. DOS COMBATENTES DA GRANDE GUERRA, 24
TEL. 25325
LEIRIA

Leiria, 17.10.75

M/ Ref.ª

V/ Ref.ª

Assunto:

Revmeº Senhor

Padre Doutor Joaquim Maria Alonso
Casa de Nossa Senhora das Dores
Cova da Iria

Fátima

Revmeº Senhor,

Está a aproximar-se a ocasião em que teremos de indicar as testemunhas a Tribunal.

Por isso, venho solicitar que V.Revª me indique, por escrito, quais as testemunhas (nomes, profissões e moradas) e quais delas se apresentam em Tribunal no dia da audiência de julgamento e quais é que haverão de ser previamente inquiridas por carta rogatória.

Tenho os nomes de algumas, mas solicito a confirmação. Peço que não esqueça o irmão que está nos Estados Unidos, cujo nome ignoro.

Solicito brevidade.

Solicito ainda que me informe se deseja que algum dos Réus seja ouvido em Tribunal e, no caso afirmativo, qual ou quais deles.

Com os meus melhores cumprimentos, subscrevo-me

De V. Rev.ª Atentamente
Manuel da Fonseca Carreira

MANUEL DA FONSECA CARREIRA
ADVOGADO
AV. DOS COMBATENTES DA GRANDE GUERRA, 24
TEL. 25325
LEIRIA

asked who will appear in court

Leiria, 17.10.75

M/ Ref.ª

V/ Ref.ª

Assunto:

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Padre Doutor Joaquim Maria Alonso
Casa de Nossa Senhora das Dores
Cova da Iria

Fátima

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Com os meus melhores cumprimentos, subscrevo-me

De V. Rev.ª Most.º Manuel da Fonseca Carreira

LEIRIA, 10/17/75

Rev. Sir,

~~Approach~~ The occasion is approaching when ^{we} will have to indicate the witnesses at court.

So, I solicit your Rev. show me, by writing, which are the witnesses (names, professions and addresses) and which of them will present in Court in the ~~trial~~ day of hearing of the sentence and which have to be previously notified by requesting letter.

I have some of the names, but I solicit the confirmation. ~~I ask you~~ Please don't forget the brother who is in the United States, whose name I ignore.

I solicit ~~as~~ shortness.

I still solicit that you inform me if you wish that some of the defendants will be heard in Court and, in the affirmative case, which of one or which of them.

With my best regards, etc.

Fátima, 18 oct 75

Exc.mo Sr. Dr. Manuel da F. Carreira
LEIRIA

Mi querido amigo:

en vista de que no me ha sido posible hablar con Vd. por teléfono, le comunico que esa "blague" debe tener algún fundamento: se trata de algún documento "desfavorable" al P. Ellacuria, que firmaron precisamente Wilson y Lengferd. He pedido más explicaciones sobre ello tanto a Carpenter, como al P. Ellacuria. Pero yo supongo que el documento no tiene fuerza alguna decisiva en contra nuestra. De todos modos espero urgente respuesta de Carpenter, que está en Burgos. Yo salgo mañana, domingo, para Madrid; pero vuelvo al final de semana.

Suyo af.mo,

Joaquín María Alonso, cmf.

At. J. M. Alonso
18 oct 75

Fátima, 18 oct 75

my friend.

To our lawyer

Exc.mo Sr.Dr.Manuel da F.Carreira
LEIRIA

Mi querido amigo:

en vista de que no me ha sido posible hablar con Vd. por teléfono, le comunico que esa "blague" debe tener algún fundamento: se trata de algún documento "desfavorable" al P.Ellacuria, que firmaron precisamente Wilson y Lengferd. He pedido más explicaciones sobre ello tanto a Carpenter, como al P.Ellacuria. Pero yo supongo que el documento no tiene fuerza alguna decisiva en contra nuestra. De todos modos espero urgente respuesta de Carpenter, que está en Burgos. Yo salgo mañana, domingo, para Madrid; pero vuelvo al final de semana.

Suyo af.mo,

Joaquín María Alonso, cmf.

He told you that I am going to see you in Madrid

FÁTIMA, OCTOBER 18, 1975

MR. MANUEL DA F. CARREIRA, ESQ.
LEIRIA

MY DEAR FRIEND,

Referring to the subject I spoke with you by phone, I inform you that such a "blague" ~~may~~ have some foundation: it is some document "not favorable" to Father Ellacuria, signed by Wilson and Lengford. I have asked some more details about it to Carpenter as well as to Father Ellacuria. However, I think that the document has no decisive strength against us. ~~It is~~

~~After~~ Nevertheless, I hope an immediately to reply from Carpenter, who is in Burgos. I leave tomorrow, Sunday, to Madrid, but I will return in the weekend.

Kind Regards

Joaquín Florio Alonso, cmf

4915 Crown Avenue
La Canada, Ca. 91011

October 23, 1975

Mr. and Mrs. Josef Faust
2717 Pembroke Terrace
Oklahoma City, Oklahoma 73116

Dear Mr. and Mrs. Faust:

A short time ago Father Aloysius Ellacuria, CMF, a Los Angeles Claretian priest whom you have visited, asked me to process the obtaining of Masses to be said for your intentions in Fatima, Portugal. I was asked to help because of my close relationship to Father Aloysius both in the past and especially now as a representative of a new congregation founded by Father in Fatima, Portugal, upon all the tenets of the Fatima Messages.

In the Basilica in Fatima, upon the main altar, there are two statues. One is of Saint Dominic who initiated the devotion to the Holy Rosary. The other statue is of Saint Anthony Mary Claret who, over a hundred years ago, refined true devotion to the Immaculate Heart of Mary. The same Saint Anthony Mary Claret founded the congregation now known as "The Claretians," of which Father Aloysius is a member.

With the blessing of his Superior General, Father Aloysius along with a group of candidates set out in 1971 for Fatima, Portugal to begin a house of Perpetual Adoration of the Holy Eucharist as a memorial of the centennial of the death of Saint Anthony Claret who in the last nine years of his life had the privilege of holding intact within his body the Most Blessed Eucharist continuously from one Communion to another.

In the course of time the Superior General advised that this group be by itself and autonomous. In the meantime, dedicated laymen who saw the wisdom of Father Aloysius' pursuits moved prudently ahead obtaining the stature of a non-profit corporation in the State of California, with a Federal and State tax exempt status.

I have enclosed some of our past newsletters for your perusal which will account for much of this group's history.

You will notice that the name "Missionaries of Perpetual Adoration" does have much significance in today's world. Our full title is "Missionaries of Perpetual Adoration of the Most Blessed Sacrament and Perpetual Veneration of the Immaculate Heart of Mary." Our aims concern themselves with works of spiritual mercy beseeching the Redeeming Christ in the Holy Eucharist, both in the Body and Blood, to shower grace and mercy to those in need,

for the salvation of all people in their last agony and about to die today,

for the suffering souls in purgatory,

for the perseverance and greater sanctification of the just,

for conversion of sinners,

for the persecuted and imprisoned,

for those tempted or in any peril of body and soul,

for all those in any spiritual or temporal affliction,

and for all those sick, either physically or mentally.

At the present time we have an auxilliary group of laypersons who meet monthly in front of the Blessed Sacrament, praying for all the above aims.

Because of the connections which "The Missionaries of Perpetual Adoration" have in Spain and Portugal, Father Aloysius has asked me to process your request for masses in Fatima. We are forwarding your request for fifty masses for your physical and spiritual needs, especially for your loving wife, Rose.

Sincerely,

Alfred Maguire, Jr.
President
The Missionaries of
Perpetual Adoration

Burgos

Oct. 24, 1975

Dear Alfred and Doris,

Your very beautiful and kind letter, following our phone call, has just arrived. Thank you so much for your great encouragement which is for me a great inspiration. Also this opportunity is fitting to tell you how much I appreciated your charity to me this summer. The electric pad works perfectly and so no more problems with cold feet. Also, for some reason, and I think I owe it to O.L. of Guadalupe, I have no more migrains at all. O.L. of Guadalupe told Juan Diego to "RUN" and that is what Bob Feeney told me the Blessed Mother wanted me to do!

This feast of St. Anthony Mary Claret has been somewhat saddened by the announcement on foreign radio stations that Franco has died. Spanish radio will probably be announcing it soon if it is true.

[In regard to witnesses, possibly (I am not sure of it) the lawyer asked for three because of the three young men who drew up the notary statement against our Founder: in order to be able to balance, at least, the defense. For that matter, Kelly and Wilson were not really much more involved in the case than Korzeniewski or Goetz. Also, the thought occurred to me that it may be possible to have Kelly and Wilson draw up another notarized statement to the effect that they no longer hold the viewpoint as stated in the May 1972 statement and that they were influenced by hard feelings after being dismissed. This would weaken the value of the notarized paper that apparently the opposite party is using against us ~~ago~~ according to a letter I recently received from Fr. Alonso about this: "In regard to the news that you give me, FOR THE FIRST TIME, about a notarized document, signed by Wilson & Langford, against Fr. Aloysius, has left me very

P.S. I need \$50.00, from Mary Flanagan which I will acknowledge soon.

SEMINARY PHONE # : 205247
FR. ALONSO IN MADRID : 248-66-01 (But he's still in Fatima now.)

2)

impressed....? Could this be the document that the Figueiredo family is presenting now against us?? Could this document be the cause of our possible loss of a trial that we had already won? How is it that you didn't tell me before that this document existed? Write to me urgently telling me everything that you know about this document: its content, who signed it, what does it say against Fr. Aloysius, etc. ... in other words everything you know about this document." I wrote back to Fr. Alonso (his letter is dated Oct. 16th)



Nombre y señas del remitente.
Nom et adresse de l'expéditeur.
Sender's name and address.

Charles Carpenter
Seminario San Jerónimo
Burgos, Spain

PRIMER DOBLEZ

SEGUNDO DOBLEZ

(Modelo de utilidad núm. 12-293)

Nº 405881

3) and told him the little I know of the document (since I've never seen it, I believe it was Kevin who told us about it.) Possibly you should speak with Kevin on it and decide if a new document, signed by Kelly and Wilson, to invalidate the first one, wouldn't be in order. It may be much better not to tell Fr. Aloysius about this for the sake of his very sensitive heart. We must at all cost spare him from going through terrible anguish, sleepless nights, etc. about something we can arrange simply enough by invoking God's help and putting our heads together in Mary's Heart, Fr. Charles

**CLARETIAN
MISSIONARIES**

PROVINCIAL OFFICE

Rev. Father Luis Ellacuria, CMF

Reverend Father,

Besides the two telephone calls from Mr. O'Connor, I have received a letter from Your Reverence dated the 10th of November, 1976 and another official letter from all of the Board of Missionaries of Perpetual Adoration.

Naturally, from here, I can do nothing of what is asked of me.

In a few days I will go to Madrid and from there I will take care of all the business details of which you have spoken to me. There is only one thing that is urgent: that you tell me if the case of the Azinheira House should continue or not; because the claimant is Your Reverence and not I. You can, if you wish, tell the lawyer to suspend the process.

Until my next letter I am in Corde Matris,

Joaquin Maria Alonso, CMF

Points to discuss with Al Maguire:

- 1) Mike K. is joining or has joined another group. This is Fr. Taggarts group, and they have a house somewhere in Pasadena. Both Al and Doris should know of this because they have been very fond of Mike.
- 2) Fr. Zimmer is starting or has a Lay Institute. Our MAP lay institue is to be quiet and silent. Vorndran is starting his own group. Possibly Connie Vorndran will work with Fr. Zimmer. Therefore we can not ~~count~~ count on the help for our ~~gamp~~ group. Ours will be the silent way.
- 3) Charles Mendina will join the MAP. First he will become a deacon, thru Fr. Healey, afterwards a priest. Charles has stated that he will then bring all the members of the Padre Pio prayer group into the MAP lay institute. He has a great following, and others will do what he says. He has seen many of Father;s 1st class miracles.
- 4) Dan Judy is going to go to Monsgr. Healy who will make him a deacon. These two influential men, Charles Mendina and Dan Judy are going to be a great help inspreading the lay institute.
- 5) Fr. Aloysius is the founder of the MAP. Therefore it is up to the institute and the future order to collect data on Father's life. We must start doing it or d find others to do it.
- 6) Zelda hayter is willing , and very intelligent. Maguire should phone her often. two others, Blanche Gold, and Mrs. Becwar.
- 7) Fr. Aloysuius is not expecting any glamor after his death. He is happy to die a Clearetian, But as a founder, it will be his lay institute and order to make know the works of the founder.
(a deaf young lady.)
- 8) Mrs. Betty Gaffney, Zelda, Charles Mendina, Dan Judy, Frank and Tony Arpaia. all are persons who have witness 1st class miracles. Mary Dugas about Boman lady who had cancer, husband to write
- 9) If the order suceeds, something will have tobe written about the founder. it down.
- 10) when Father dies, the Claretians will not do anything of this type.
- 11) Father always attributed these things to St. Anthony Mary Claret, as Marie will remember. Father was not making a cult of himself.
- 12) last 1st wednesday "trey" child was cured from blindness, only 3 weeks old.
- 13) Father was hurt when Joe Vorndarn indicated that he will help Fr. Thomas seminarieans, that the Map has only one, and that it is hard to collect moneys from people when there is only one. Possibly Joe Vorndran thinks that Charlie Carpenter has enough.k
- 14) Tony Arpaia to ehlp the MAP secrete ly. Tony can only s dissolve the Daughters, when the estate of Helena Maxfield is settled.

2) About 1000 people
at all times

2) About 1000 people
gathered with Fr. Zimmer
at silent way

3) Charles Merdian will
join, become a deacon
after that a priest
as he will be

4) Dan Delaney
as says Hodge

These 2 influential men to
spread by institute

CLARETIAN
MISSIONARIES

1119 WESTCHESTER PLACE, LOS ANGELES,
CALIFORNIA 90019
(213) 731-9329

5) As a funder, with
institute and order to
collect data, start doing
or find others to do it
Zilda ^{very} willing to help
a measure should go on

Don't forget
to have
a plan

Blanche Gold

Mrs Beevar

no glass for K.

Mr Marshall

Mrs Coffey

Zelda

Caston, a
friend / a pair

Charlie Wendling

Dan Judy writes curing of
deaf young kid

Frank at teleph. for information
Toni Olympos, gangster

of the old records should
write

When father dies the Cleverton
will not do anything.

Ask Mary Pucas about
Protestant lady that had
cancer. Ask husband to
write it down

Always with the
Main Street
But 1st Sunday. Try with

**CLARETIAN
MISSIONARIES**

1119 WESTCHESTER PLACE, LOS ANGELES
CALIFORNIA 90015 (213) 731-9329

Blanche Gold

Mrs Beevar

no glamor for K.

Mr Marshall

Mrs Coffey

Zelda

Charlie Mendina

Don Judy winters coming of
deaf young boy

Frank at telephone foundation
Toni Ayala, gangster

of the order succeeds should
write

When father dies the Claretian
will not do anything.

Ask Mary Ducas about
~~Bottom~~ lady that had
cancer, Ask Husband to
write it down

Always attributed to St. Clare
Main Claret.
Part 1st Wednesday, "Trey" child

Caston, a
friend (paying)

Miss 2 information
period for wealth

3) Don't get
4) Don't get

2) Don't get
1) Don't get

3) Charles Mendina will
not admit any

2) Don't get wealth
1) Don't get wealth

3) Don't get wealth
2) Don't get wealth

1) Don't get wealth
2) Don't get wealth



CLARETIAN MISSIONARIES

1119 WESTCHESTER PL.

LOS ANGELES, CALIFORNIA 90019

TELEPHONE REPUBLIC 1-9329

PROVINCIAL OFFICE

IN REPLY PLEASE REFER TO:

November 14, 1975

Mr. and Mrs. Joseph Vorndran
3125 Mountain View Ave.
Los Angeles, Cal. 90066

My very dearest friends,

My most sincere congratulations for your having changed for a better assignment of starting to help very many more seminarians instead of just the one that is left from the institution which I began and which you have been helping more than anyone else as the founder of its auxiliaries. I am and will be ever grateful for all your most efficient work and sacrifices which you have invested on it.

I remember also the great quantity of money which you gave me for the rebuilding of the Immaculate Heart of Mary Parish in San Antonio, Texas. Likewise I am most thankful for such a tremendous constant inspiration which I have received from both of you ever since I met you with your lovely child Maureen.

May I always count with your great and kind hospitality in order that I may continue my relations as ever with both of you in the very same way as all these past years. I intend to attend on First Sundays, the Mass of our most beloved Father Thomas. Afterward, I could go with you to your home as I did on November 2.

My best prayers and wishes are that you help many many seminarians, future priests, saviours of souls. May you count in heaven many spiritual children, priests of God, whom you helped for their priestly formation on earth and likewise rejoice with all those souls that are going to be ever saved through those priests and the new vocations that will come from those families.

Do pray much for me to Maureen, Father Thomas and Father Keane,

Most sincerely one of your longest, closest friends who is yours forever in the Immaculate Heart of the Blessed Mother.

Father Aloysius Ellacuria, CMF
Father Aloysius Ellacuria, CMF

Leiria, 19.11.75

M/ Ref.ª

V/ Ref.ª

Assunto:

Rev.mo Senhor

Padre Doutor Joaquim Maria Alonso

Casa da Nossa Senhora das Dores

Cova da Iria

F Á T I M A

Rev.mo Senhor,

Informo V. Rev.ª de que o Juíz do processo não atendeu a reclamação contra a especificação apresentada pelo Advogado da Família Figueiredo e à qual se referia a minha carta de 8.10.75.

Tal reclamação foi apresentada contra um ponto do processo em que o Juíz dava como assente que a "promessa de venda não foi exarada em qualquer documento escrito".

Tamanha importância tinha a reclamação que a Família Figueiredo, em face do indeferimento da sua reclamação, interpos recuso de agravo para o Tribunal da Relação de Coimbra, que é um Tribunal superior.

Nesse recurso, nas alegações respectivas, vêm dizer que efectivamente possuem documento escrito da promessa de compra e venda.

Por meu lado, acompanhei o recurso, fazendo contra-alegações nas quais defendi a posição assumida pelo Juíz.

Ficamos à espera do que irá decidir o Tribunal da Relação. Todavia, fico perplexo face à afirmação da Família Figueiredo de que possui um contrato promessa exarado em documento escrito, no qual procurará fundamentar o pedido de que lhe seja reconhecido o direito de guardar para si, a título de sinal, o dinheiro recebido, procurando provar que o Sr. Padre Ellacuria se negou ao cumprimento do contrato.

X

Ao mesmo tempo, a parte contrária exigiu que se procedesse na Repartição de Finanças ao manifesto do juro de 5% ao ano que lhe pedíamos e incide sobre a quantia por ela recebida.

Solicito que V. Rev.ª me informe se acha conveniente fazer tal manifesto, no que poderemos deparar com várias dificuldades, ou se acha preferível desistir do juro.

Sem outro assunto, apresento a V. Rev.ª os meus melhores cumprimentos e subscrevo-me De V. Rev.ª Muito Atentamente *Manuel Antunes*

Leiria 11/19/75

Dear Sir,

I inform ~~of~~ ~~you~~ your Dear that the judge of the trial didn't ~~accept the claim~~ accept the claim against the specification presented by the lawyer of the Tigueirado Family and to what ~~my letter~~ of the 10/8/75 ~~was referred~~, was referred in my letter of 10/8/75

Such claim was presented against one point of the ~~trial~~ lawsuit in what the judge proclaimed as correct that "the promise of selling was not written in any document." The claim was very important for the Tigueirado Family, in face of the rejection of their claim, to ~~be~~ lodge an appeal for the High Court of Justice of Coimbra, that is a superior Court. In that recourse, in the respective allegation, they come to say that effectively they have a written document of the promise of buying and selling.

I myself, followed the recourse, making against the allegations in which I defended the position of the judge.

We are waiting what the High Court of Justice will decide. However, I am perplexed in face of the affirmation of the

Figueredo Family that they have a promise contract issued in written document, in what they will look for key to establish a request that will be recognized (for them) the right to keep for themselves, as a sign, the received money, saying to prove that Fr. Illacuria refused to fulfill the contract.

At the same time, the contrary part demanded that in the Treasury Finance Bureau that the manifest of 5% interest ~~for~~ ~~yearly~~ per year go ahead, and we insist that the balance be paid.

I ask your Rev. to inform me to do such a manifest which if you find it convenient to do such a manifest which we can do with difficulties, or to give up the interest.

21 nov 75

Exc.mo Snr.Dr.Manuel da Fonseca Carreira
Advogado
Av.dos Comb.da Gr.Guerra,24
LEIRIA

Mi buen amigo:
circunstancias especiales de viaje han hecho retrasar la respuesta a su amable del 17.10.75

Los nombres que pide,son:

- 1.R.P.Joaquín María Alonso,cmf.,Sacerdote,mora en Buen Suceso,22,telef. 248 66 01
- 2.Sr.D.Charles Carpenter,Seminarista,mora en Seminario Mayor,Burgos,tel.20 52 47
- 3.Sr.D.Bssey.....(Desde Burgos comunicará la dirección Charles)

En cuanto a pedir que alguno de los REUS seja ouvido em Tribunal,no sé que decir.Haré lo que me indique.

Un abrazo,

J.M.Alonso,cmf.

November 21, 1975

Hannuel da Fonseca Correia, Joao.
Lawyer

Leiria

My dear friend

My answer to your kind letter of October 17, 1975, has been delayed by special circumstances of traveling.

The names you asked for are the followings:

1. Father Joaquin Maria Alonso, priest, living in Buen Suceso, 22, Telef. 248.66.01
2. Mr. Charles Carpenter, seminarian, living in Seminario Mayor, Burgos, Tel 205247
3. Mr. Bsey (~~from Burgos~~ Charles will inform ^{you} the address from Burgos)

~~Regarding~~ I do not know what to say regarding to ask that some of the defendants be heard by the Court. I will do what you tell me.

Sincerely



MISIONEROS HIJOS DEL INMACULADO
CORAZÓN DE MARÍA

BUEN SUCESO, 22
TELEFONO 248 65 01
MADRID

21 nov 75

Sr.D.Charles Carpenter
BURGOS.

Mi querido Carlos:

He tenido que dejar Portugal, en espera de acontecimientos graves que se podrían producir estos días.

El Abogado de Lisboa necesita:

a) Nombres, b) Moradas, c) Profesiones de los testigos. Creo que se reducen a estos:

Charles Carpenter, mora en Seminario de Burgos, seminarista

Joaquín María Alonso, mora en Buen Suceso, Madrid-8

Bessey.....

Escribe con urgencia a: Exc.mo Snr. Dr. Manuel/Fonseca
Carreira, Advogado. Av. dos Combaten es da Grande Guerra, 24. LEIRIA.

El asunto ahora parece que va mejor. Abrazos in Corde Matris,
JMALONSO, cmf.

JM Alonso, cmf.

1 22

1 da

MGMLSAT HSB
2-051797E329002 11/25/75
ICS IPMRNCZ CSP

1 2134882598 MGM TDRN LOS ANGELES CA 11-25 0744P EST



Mailgram



AUGUST KOEUNE
4010 OAK ST
BURBANK CA 91505

THIS MAILGRAM IS A CONFIRMATION COPY OF THE FOLLOWING MESSAGE:

INTL LT TDRN LOS ANGELES CA 78 11-25 0744P EST

INT LT FATHER JOAQUIN ALONSO

SANTUARIO DE NOSSA SENHORA DA FATIMA

FATIMA (PORTUGAL)

LANGFORD TOLD ME SHORTLY AFTER BEING DISMISSED THAT HE AND KELLY
WERE SENDING A NOTARIZED STATEMENT ON BEHALF OF OWNERS OF CASA STOP
STATEMENT SAID SOMETHING LIKE IT WAS FATHER ALOYSIUS AND NOT OWNERS
OF CASA WHO BACKED OUT OF DEAL STOP PERHAPS WORDING WAS STRONGER
STOP BOTH KELLY AND LANGFORD WERE ANGRY AT BEING DISMISSED STOP
KELLY NEVER TOOK PART IN THE NEGOTIATIONS OVER CASA

KEVIN MANION

19:44 EST

MGMLSAT HSB

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| KANSAS | 800 325 5100 |
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| MISSOURI | 800 342 5700 |
| MONTANA | 800 325 5500 |
| NEBRASKA | 800 325 5100 |
| NEVADA | 800 992 5700 |
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| NEW JERSEY | 800 632 2271 |
| NEW MEXICO | 800 325 5400 |

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| Areas 212, 516 & 914 | 800 257 2211 |
| Except Manhattan | 962 7111 |
| Bronx | 962 7111 |
| Queens | 459 8100 |
| Brooklyn | 459 8100 |
| NORTH CAROLINA | 800 257 2231 |
| NORTH DAKOTA | 800 325 5400 |
| OHIO | 800 325 5300 |
| OKLAHOMA | 800 325 5100 |
| OREGON | 800 648 4100 |
| PENNSYLVANIA | |
| Areas 215 & 717 | 800 257 2211 |
| Areas 412 & 814 | 800 257 2221 |
| RHODE ISLAND | 800 257 2221 |
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| SOUTH DAKOTA | 800 325 5300 |
| TENNESSEE | 800 325 5100 |
| TEXAS | 800 325 5300 |
| UTAH | 800 648 4100 |
| VERMONT | 800 257 2221 |
| VIRGINIA | 800 257 2221 |
| WASHINGTON | 800 648 4500 |
| WEST VIRGINIA | 800 257 2221 |
| WISCONSIN | 800 325 5200 |
| WYOMING | 800 648 4500 |

OR DIAL WESTERN UNION'S INFOMASTER SYSTEM DIRECTLY:

FROM TELEX 6161

FROM TWX 910 420 1212

Burgos

November 28, 1975

Dear Alfred and Doris:

Thank you for your very kind letter of November 19th. The check enclosed for fifty Masses has been sent to Father Alonso as of yesterday.

Tomorrow at 7:30 p.m. in our Chapel I'll be received in the Rite of Admission to the Diaconate and Priesthood. This is the first step toward the reception of minor orders which I'll receive: Holy Week, 1976--Lecterate; Christmas season, 1976--Acolyte; Holy Week, 1977-- Diaconate; Holy Week 1978-- Priesthood. Pray that all of this comes true by the grace of God.

At the same time as your letter a telegramme came from Kevin Manion with a complete text of the information he knows about the notarized sheet. Apparently the notarized sheet, which Fr. Alonso was saddened to hear about, is not as dangerous as he had at first thought. This may be so because in his last letter to me, Fr. Alonso says that the matter "seems to be going better", (letter dated November 21st). In any case doesn't it seem to yourselves advantageous or expedient that Kelly annul his own part in that notarized sheet by stating to that effect in a new notarized sheet? He could, perhaps, say that he acted rashly, or under misinformation and add that (as Manion states) ~~that~~ he himself never took part in the negotiations over the Casa.

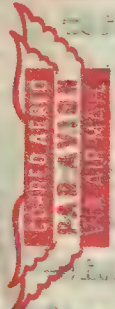
Thank you for your prayers. Likewise you are always in mine. Give my best regards to Father, Kevin and friends.

In the Most Blessed Sacrament
and the Immaculate Heart of Mary,

Br. Charles

p.s. Notarized sheet could be sent to our lawyer in Leiria:

Exc.mo Snr. Dr. Manuel da Fonseca Carreira, Advogado
Av. dos Combatentes da Grande Guerra, 24
LEIRIA, Portugal



AÉROGRAMME
AÉROGRAMMA

VENTA DE SELLOS

3557

The Alfred Maguieres

4915 Crown Avenue

La Cañada, California 91011

(EE.UU.)

SI EN ESTA CARTA SE INCLUYERA CUALQUIER OBJETO, SERIA CURSADA POR VIA ORDINARIA

Nombre y señas del remitente
Nom et adresse de l'expéditeur
Sender's name and address.

Charles Carpenter

San Jeronimo
Burgos, Spain

PRIMER DOBLEZ

SEGUNDO DOBLEZ



TELEGRAMA



72

Linha ou mesa n.º

Estação ...

Entendido ☉ 045 FATINA P 311TK LISBOA F

Por

Nos telegramas recebidos pelos aparelhos simples, o primeiro número que figura depois da estação expedidora é o número de ordem; o segundo indica designam a data e a hora

um grupo de quatro algarismos; os dois primeiros indicam as horas e os dois últimos os minutos (0001 a 2400).

Marca do dia

| Número local | Categoria | Destino | Origem | Número origem | Palavras | Data | Hora |
|--------------|-----------|--------------------|--------|---------------|----------|------|------|
| | | L12Q42 LOS ANGELES | 80Q76 | 78 25 | Q744 | | |

Via e outras indicações de serviço, não taxadas

LANGFORD TOLD ME SHORTLY AFTER BEING DISMISSED THAT HE AND KELLY WERE SENDING A NOTARIZED STATEMENT ON BEHALF OF OWNERS OF CASA STOP STATEMENT SAID SOMETHING LIKE IT WAS FATHER ALOYSIUS AND NOT OWNERS OF CASA WHO BACKED OUT OF DEAL STOP PERHAPS WORDING WAS STRONGER STOP BOTH KELLY AND LANGFORD WERE ANGRY AT BEING DISMISSED STOP KELLY NEVER TOOK PART IN THE NEGOTIATIONS OVER CASA KEVIN MANION

O distribuidor entregará sempre um recibo quando tiver de cobrar qualquer taxa.

Este telegrama deve acompanhar qualquer reclamação que se fizer sobre erros de transmissão ou demora na entrega.

Telegrama N.º.....

LT FATHER JOAQUINALONSO
SANTUARIO DE NOSSA SENHORA
DA FATIMA FATIMA
(PORTUGAL)

December 3, 1975

To Whom it may concern:

It has come to our attention, recently, that there might be a possible misunderstanding regarding the Missionaries of Perpetual Adoration (M.A.P.) first effort leaving Fatima, then subsequently disbanding; and of the sentiments of those ex-novices toward Father Aloysius Ellacuria (C.M.F.) as a result. Hopefully, we can offer some assistance in clarifying this issue.

For ourselves, we wish it known that outside of a few hurt feelings and resentment over disappointed hopes in a noble dream, our love and regard for the Claretians and especially our spiritual father, has not faltered in its growth. As evidence of our continuing closeness, Father Aloysius has performed the sacrament of matrimony for one of us and is soon to baptize the first child of another.

As for previous communications sent by any members of our former community, we are sure that any derogatory statements were made in the heat of the moment and that time has certainly healed all wounds. Also, as pertaining to the transaction for the purchase of the Caza; this was confidential business not negotiated in our presence, as such, we have no substantial information regarding it.

Unbeknownst to us, our vocations were to be found in the Holy Sacrament of Matrimony, the fruit of our resignation to the will of God. We are all deeply grateful to Our Father for our happy marriages and families, all blessed through the hands of our good Father Aloysius that we may all continue to look to God for the good things He has awaiting those who

hope in Our Lord Jesus Christ.

Yours, ever devoted
to the Immaculate Heart,

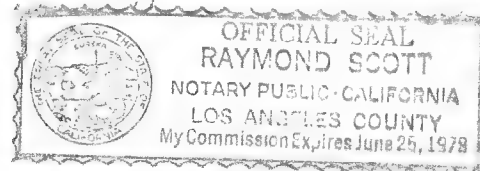
Robert G. Wilson
Dennis G. Kelly
William B. Naujoks

Robert G. Wilson

Dennis G. Kelly

William B. Naujoks

Raymond Scott



J.M.J.

December 3, 1975

Dear Charles,

Merry Christmas! I probably won't write another letter to you until after the Holiday season.

Fr. Aloysius has asked me to write to you on a very important matter.

Russell Gilbert told Father in a recent letter (a copy is enclosed) that he considers his vocation is with the M.A.P. Fr. sees Russ as an excellent vocation for the M.A.P., and Father wants Gilbert to join you in Burgos at the end of the present academic year. Over the summer months Gilbert will perfect his Spanish.

Father Aloysius has also arranged the expenses for Gilbert's education. The one proviso is that if he does not persevere he will be obligated to pay back the money to the M.A.P. This Christmas Russ will meet his sponsor. This will be done privately for reasons of prudence.

It is important for you and Fr. Alonso to discuss this matter and decide whether to accept Gilbert into the M.A.P. for the coming academic year. Fr. Alonso will have to obtain the permission from the Archbishop of Burgos. Russ has the necessary documents in order, and he has a financial sponsor, so ecclesiastical permission should be no problem. After you and Fr. Alonso have made your decision let me know, as I am handling this matter for Fr. Aloysius. (Father does not want any correspondence on this to or from the provincial house.) Send your decision to me at the Burbank address: 4010 Oak, Burbank CA. As we would like to hear from you as soon as possible, you might send a night letter (telegram) since the Christmas season will slow the mails. 91505

To reiterate, here are the reasons Fr. Aloysius wants Gilbert to join you in Spain: 1st It will secure us an excellent vocation for the M.A.P. If we do not accept him now, Father Aloysius feels we will lose him. 2nd, Russ is intelligent, and Fr. thinks your mutual conversations will be highly beneficial for "concretizing" the future rule and apostolate of the M.A.P. when it is re-congregated. 3rd, your mutual friendship will lend support for your spiritual development. 4th this will provide Fr. Alonso further encouragement about the M.A.P. It will also encourage the members of our lay institute.

Have a joyfull Christmas, and keep us ;in your prayers, as you are in ours.

Sincerely in the Blessed Sacrament and the Immaculate Heart,

Ken Marion

N/A

†
JMJ

Burgos
Dec. 10, 1975

Querido Padre,

Recibió Ud. mi última carta con el cheque de estipendio para 50 misas? Ahora tengo otro cheque para 2 series de Misas Gregorianas para mandar a Ud. Pero no sé si Ud. está en Madrid o si ha vuelto a Fátima.

Ultimamente me informan en Los Angeles que quieren mandar a Russell Gilbert a Burgos para estudiar en el Seminario para el año escolar 1976-77 y quedar aquí conmigo y aun después para terminar su carrera. Ud. le conoce. El le habló en francés en Los Angeles. Este año está de seminarista (1º año) en Dallas, Texas. Quieren que Ud. pida al Arzobispo se pueda venir. Por supuesto, sólo en el caso de que Ud. le parece bien que venga a Burgos para estudiar. Tendríamos que pedir informes sobre su comportamiento en el Seminario en Dallas: Holy Trinity Seminary, P.O. Box 3068, IRVING, Texas 75061.

Me parece bien que Ud. lo pida del Rector de Irving ya que yo no puedo, no siendo sacerdote.

En el corazón de María

Charlie

p.d. Me operaron el 5 de diciembre. Salgo del hospital sobre el 13 de diciembre.

p.d. Padre Gerardo Ricardo López (Sueso, Santander) me invita para navidades.

15 Dic 75

Sr.D.Charles Carpenter.
BURGOS.

Mi querido Carlos:

recibo tu última carta del día 10 p.p. No te tengo olvidado. Lo que acontece es que he estado fuera de Madrid muy ocupado.He recibido el cheque para las 50 Misas,que celebraré a la intención del donante.Para tratar el asunto de Russel Gilbert,es conveniente que nos veamos antes.Díme cuándo podrías venir a pasar un día a Madrid,y entonces hablaremos de eso y de otras cosas.

Puedes llamarme por teléfono,por ejemplo a las horas de las comidas:
de 14-15 y 21-22 h.

Desde luego,ya puedes comenzar a pedir informes y documentos sobre Russell y así adelantamos tiempo.Recuerdas que él me prometió escribirme y todavía no lo ha hecho.Me alegro mucho de que la operación haya salido bien.Me parece muy bien que pasaras las Navidades con el P.Gerardo.

Adiós.Un abrazo.In Corde
Matris,

J.M.Alonso, cmf.
J.M.Alonso cmf.

December 16, 1975

Exc. mo Snr. Dr. Manuel da Fonseca Carreira
Advogado Av. dos Combatentes Da Grande Guerra
24 Leiria
Portugal

Dear Dr. Manuel da Fonseca Carreira:

The document enclosed is a notarized statement signed by Dennis Kelly and Robert Wilson. These men were in Fatima with Father Aloysius Ellacuria, C.M.F. until April of 1972.

Joseph Langford, Dennis Kelly, and Robert Wilson were dismissed from Fr. Aloysius' group during the first week of May, 1972. Shortly afterwards Langford and Kelly were so angry at being dismissed that they signed a notarized statement on behalf of the owners of the Casa.

If the owners of the Casa are using that document in court, this present notarized statement will mitigate the value of the previous one.

The most important paragraph in this present document is the second one.

If you need another statement, Kelly and Wilson are prepared to help us. They will cooperate fully. Please inform us of any specific wording you want them to sign.

Respectfully yours,



Kevin Manion
Bunker Hill Towers
234 S. Figueroa St., Apt. 1441
Los Angeles, CA 90012

Copies of the enclosed document are being sent to Charles Carpenter for Fr. Alonso

Burgos, Dec. 20, 1975

My dearest Kevin,

Thank you for your very nice letter of December 3rd, and please pardon this long delay in replying. I was unable to see Fr. Alonso until yesterday, when I went to Madrid and spent three hours speaking with him on various subjects.

In order to briefly go through the results of our first conversation since summer:

1) The photographs taken at Jerry Pevehouse Studio in South Gate have not arrived yet.

2) Fr. Alonso would like also to have a coloured photograph copy made from each of the slides in which he appears (at a visibly large enough distance) in our trip to England. The boys at Oak Street have the slides. Send the finished photos (not slides) to Fr. Alonso in Madrid.

3) Mass stipends have gone up in price. In a Gregorian series each Mass is \$3.50. Ordinary Masses are now \$3.00 each. This has been determined by the Bishops of Spain. Therefore, a Gregorian cycle would cost \$100.00. Keep this in mind in future Mass requests. Do not worry about stipends already sent to us. They will be taken care of.

4) Today I will write to the Mother Provincial of the Dorothians in Madrid concerning the convent in Pontevedra. According to her reply we will know if this remains as a possibility. I will inform you as soon as I get an answer. If she sees it as a possible sale, her and I will meet in Madrid to try to reach an agreement, hopefully before January 7th. Patience.

5) In regard to Russell Gilbert, Fr. Alonso does not see it as a necessity for him to come to Burgos. He is not opposed. If the board of directors decides, after considering the question well, that he would be better off in Burgos than in Dallas, write to Fr. Alonso asking him to appeal to the Bishop of Burgos. Also, it would be convenient to enclose a letter of recommendation for Russell from the Rector of the Dallas seminary.

After considering it personally, I see various pros and cons that you may add to your discussion on this subject:

a) Philosophers and theologians are usually separated in the seminary. This is a canon law that is not always enforced. When Russell completes philosophy I will be ordained and supposedly leaving Burgos for good (unless Fr. Aloysius feels I should stay here to get a Licenciante in Spiritual Theology or Canon Law). This would hinder our possibilities of getting together often during the year as we are encouraged to blend in with those of our own class.

b) In Dallas Russell still has the possibility of spending vacations with the boys at Oak Street and visiting Fr. Aloysius. This contact and exposure to the founder seems to be very important for Russell in order to learn the spirit of the founder (particularly since Russell stated in one of his letters that his only motive for joining the M.A.P. was because of Fr. Aloysius and because Fr. Aloysius wished this for him. Otherwise he would have been attracted to other congregations.) This is also important because Russell has some personal opinions of what he thinks the M.A.p. should be that could be clarified by his being with Fr. Aloysius longer.

c) I will be ordained in about two years. This will leave Russell here alone for four more years.

d) When we find out in which diocese we are going to attempt this project it seems practical for us to incardinate immediately, even if our studies are not finished. This will give the Bishop of such diocese time to judge us. Before he gives us this responsibility he may wish to prove our sincerity by appointing us as assistants to pastors. This would mean a further 'delay' in starting the community. To avoid this delay it would seem useful for us to determine as soon as possible the diocese in which we plan to establish a community. It may be Tuy. But shouldn't we find this out first before Russell changes seminaries? Once we find out the diocese (on a permanent basis) Russell could transfer to that diocese (be it in Spain or the U.S.) and continue his studies under the Bishop with whom he will be eventually responsible. His being patient now will eliminate his having to change another time later. It is not good to change dioceses more than once (even that is a lot) as it may indicate instability. But once we find out where plans are to set up a community, both Russell and I could transfer immediately and at the same time to the same seminary and diocese.

6) Fr. Alonso prohibits me from going to Rome this Christmas. I was planning to go by car with a priest of the diocese of Santander. Fr. Alonso says the highways will be icy and most dangerous at this time of year. He says it would be a madness for me to go now. I called up the priest and suggested that we go another time-- e.g. in Easter or summer. So he invited me anyway to come up to his town in Santander province to spend a few days. I will be leaving in about 1 1/2 hours.

Hope that you, dear Kevin, have a very merry Christmas and a New Year filled with every grace showered upon you. I think about you very much and remain very close to you and to the M.A.P. supporters spiritually.

A request: Sorry to ask you this. In case someone comes to Burgos some time in the future on a trip, ~~I~~ would bring a small transistor radio (with normal to good reception) or a radio-cassette. Fr. Alonso feels this would be good for me as I can catch programs from France and keep up my French this way. (This is why the reception should be good--it doesn't have to be excessively good as stations coming from France can be received by a normal radio). The Moynihans are coming in February to their son's wedding. This is a possibility. But there may be others. Radios are sky high in price in Spain. So when they cross the border, tell them to be carefull. Therefore, it may be better for it to be small, yes?

In the Most Blessed Sacrament
and the Immaculate Heart of Mary,

Charlie

P.S. Tell Father I will be answering his letter and fulfilling what he asked me concerning Sr. Mary Joseph Bialgues. I wrote to Father's Sister a kind note.

P.S. Thanks to Gene and boys for the wonderful tape.
P.S. Will answer Maguàres' letter.

(PORTUGAL)

Leiria, 24.12.75

M/ Ref.ª B-550/73

V/ Ref.ª

Assunto:

Revº Senhor

Doutor Joaquín María Alonso

Buen Suceso, 22

Madrid - 8

ESPANHA

Revº Senhor,

Acuso recepção da carta de V. Revª de 21.11.75, assim como da carta do Sr. Charles Carpenter de 25.11.75.

Escrevo a V. Revª simultaneamente para Fátima e para Madrid.

O motivo da minha comunicação é o seguinte:

Ao mover o processo contra a Família Figueiredo, pedi, além da restituição da quantia de Esc. 405.000\$00, o pagamento dos juros respectivos desde a data da citação dos réus (11.11.74).

Sucede que, recentemente, o Advogado deles, de acordo com a lei, requereu a nossa notificação para efectuarmos nas Finanças o "manifesto" de tais juros para o efeito de passarmos a pagar ao Estado o competente imposto de capitais. O Juíz, após alguma indecisão, acabou por concordar e por mandar-me notificação para esse efeito.

Estive na Repartição de Finanças para saber quanto se pagava desse manifesto e, feitas as contas, verificou-se que, neste momento, se pagavam cerca de Esc. 6.000\$00. Como se trata de uma quantia relativamente avultada, decidi não pagar sem consultar V. Revª.

E, na verdade, parece-me melhor não proceder ao manifesto e desistir de pedir juros, pois me lembrei que tanto V. Revª como o Sr. Padre Ellacuria se me tinham manifestado já no sentido de ser possível perdoar aos devedores uma parte do débito. Sendo assim, não vale a pena estar a fazer despesas com o manifesto dos juros e desistir de os pedir. Seria inútil. Por outro lado, ao formular tal pedido de juros no processo, limitei-me a seguir uma prática tradicional e corrente nos Tribunais, nunca pensando que a parte contrária viesse levantar o problema do manifesto fiscal, como aliás é seu direito, porque, normalmente, ninguém levanta tais problemas.

Entendo, pois, que a melhor atitude a tomar é desistir dos juros. Não quero, porém, fazer sem prévio conhecimento e concordância de V. Revª, pelo que lhe solicito que, como a maior urgência, me comunique se condorda em desistir dos juros ou se prefere suportar as

despesas do manifesto que são mais avultadas em cada dia que passa.

Quanto ao processo, continua em recurso.

Quanto às testemunhas, informo que tomei nota dos nomes indicados por V. Rev^a e por Charles Carpenter. Seria muito útil e até necessário que, na ocasião oportuna, eu pudesse indicar como residência de V. Rev^a o Seminário de Leiria, para o efeito de ^{provocar} ~~prorrogar~~ adiamentos das audiências. Agradeço que me informe se a sua ausência em Espanha é provisória ou definitiva.

Aproveito a oportunidade para desejar-lhe Bom Natal e Feliz Ano Novo.

Com os melhores cumprimentos, subscrevo-me

De V. Ex^a

Muito Atentamente

M. Manuel da Fonseca Carneira

(Manuel da Fonseca Carneira)

Leiria, 24.12.75

M/ Ref.ª B-550/73

V/ Ref.ª

Assunto:

Rev.º Senhor

Doutor Joaquín María Alonso

Casa de Nossa Senhora do Carmo

Cova da Iria

F Á T I M A

Rev.º Senhor,

Acuso recepção da carta de V. Rev.º de 21.11.75, assim como da carta do Sr. Charles Carpenter de 25.11.75.

Escrevo a V. Rev.º simultaneamente para Pátina e para Madrid. O motivo da minha comunicação é o seguinte:

Ao mover o processo contra a Família Figueredo, pedi, além da restituição da quantia de Esc. 405.000\$00, o pagamento dos juros respectivos desde a data da citação dos réus (11.11.74).

Sucedo que, recentemente, o Advogado deles, de acordo com a lei, requereu a nossa notificação para efectuarmos nas Finanças o "manifesto" de tais juros para o efeito de passarmos a pagar ao Estado o competente imposto de capitais. O Juiz, após alguma indecisão, acabou por concordar e por mandar-me notificação para esse efeito.

Estive na Repartição de Finanças para saber quanto se pagava desse manifesto e, feitas as contas, verificou-se que, neste momento, se pagavam cerca de Esc. 6.000\$00. Como se trata de uma quantia relativamente avultada, decidi não pagar sem consultar V. Rev.º.

E, na verdade, parece-me melhor não proceder ao manifesto e desistir de pedir juros, pois me lembrei que tanto V. Rev.º como o Sr. Padre Eliacuria se me tinham manifestado já no sentido de ser possível perdoar aos devedores uma parte do débito. Sendo assim, não vale a pena estar a fazer despesas com o manifesto dos juros e desistir de os pedir. Seria inútil. Por outro lado, ao formular tal pedido de juros no processo, limitei-me a seguir uma prática tradicional e corrente nos tribunais, nunca pensando que a parte contrária viesse levantar o problema do manifesto fiscal, como aliás é seu direito, porque, normalmente, ninguém levanta tais problemas.

Entendo, pois, que a melhor atitude a tomar é desistir dos juros. Não quero, porém, fazer sem prévio conhecimento e concordância de V. Rev.º, pelo que lhe solicito que, como a maior urgência, me comunique se concorda em desistir dos juros ou se prefere suportar as

despesas do manifesto que são mais avultadas em cada dia que passa.

Quanto ao processo, continua em recurso.

Quanto às testemunhas, informo que tomei nota dos nomes indicados por V. Rev^a e por Charles Carpenter. Seria muito útil e até necessário que, na ocasião oportuna, eu pudesse indicar como residência de V. Rev^a o Seminário de Leiria, para o efeito de podermos ^{provocar} ~~prestar~~ adiamentos das audiências. Agradeço que me informe se a sua ausência em Espanha é provisória ou definitiva.

Aproveito a oportunidade para desejar-lhe Bom Natal e Feliz Ano Novo.

Com os melhores cumprimentos, subscrevo-me

De V. Ex^a

Muito Atentamente

Manuel da Fonseca Carreira

(Manuel da Fonseca Carreira)

12/75

pg. 1

Acknowledge receipt of your letter of 21 of Nov. 1975, and also the letter of Mr. Charles Carpenter of Nov. 25, 1975. I write to you and also at the same time to Fatima and Madrid. The motive of my letter is the following: upon prosecuting the trial against the Figueirido family, requested, besides the restitution of 405,000 escudos, the payment of respective interests, since the date of the citations of the defendants (11.11.74).

It happens that recently their lawyer, in accordance with the law, required ~~our~~ notification that we be notified by the ministry of finances the amount of such interests that we pay to the state, the required money taxes. The judge, after some ~~and~~ deliberation, ended up by agreeing and sending me notification to that effect.

I was in the Dept of Finance to inquire how much one would pay for this notification of a bill. After everything was added up, it was verified that one owed 6,000 escudos. Since we are dealing with a relatively high amount, I decided not to pay without

consulting you.

Truthfully, I think it is better not to pay the bill, and stop requesting the interest. I remembered that you and Fr. Ellacuria had informed me already, that it was possible to forgive the debtors part of the debt. It being thus, it is not worth the expense ~~with the po~~ of collecting the interest, and stop requesting it. It would be useless. On the other side, formulating such requests for interests in the trial, I limited myself to following a traditional ~~pr~~ and current practice in the courts - never thinking that the opposing party would come to cause the problem of the physical manifest, as it is right - because normally no one causes such problems.

I understand that the best attitude to take is to drop the interests. I don't want to, therefore, without previous your previous knowledge or agreement by which I ask you without any delay, write to me if you agree to drop the interests ~~or the expenses of the~~ ~~or the~~ ~~supplimenting the~~ expenses of the statement that are higher each day.

As for the trial, it continues in appeal.
As for the witnesses, I inform you that
I took names indicated by you and by
Charles Carpenter. It would be very
useful and necessary, at the opportune time,
I would be able to indicate ~~that~~ your
residence be the Seminary in Lima,
for the effect that we be able to
postpone the hearings. I would
appreciate it if you would inform
me that your absence in Spain is
for the time being or ~~definite~~ permanently.

Burgos

el 30 de diciembre 1975

Querido Padre:

Ha llegado hoy la respuesta, con fecha del 28:

"En respuesta a su carta del día 21 le comunico que nuestra Congregación no tiene ninguna intención de vender la casa que posee en Tuy. Aprovecho la ocasión para desearle unas Felices Navidades. Afma. en Cristo, T.López"

Incluida es una copia de una declaración ante un 'Notary Public', firmado por Kelly and Wilson que podría anular el efecto de la primera declaración en la cual figura la firma de Langford. Voy a mandar la original al abogado de Leiria. Si quiere él, podemos cambiar la declaración y mandar hacerla de nuevo, según lo que quiera el abogado.

Una copia de la carta al abogado incluida también. Mando las dos originales a Leiria.

Sin más de momento; Feliz Año Nuevo,

En el Corazón de María,

Charles

Burgos, December 30, 1975

Dear Father,

The answer dated December 28, 1975, arrived today:

"Answering to your letter of December 21, I inform you that our congregation has no intention of selling the house he owns in Tug. I take advantage of this opportunity to wish you ~~a~~ Happy Christmas.

In Christ,
T. LOPEZ

You will find herewith a copy of a declaration made before a Notary Public signed by Kelly and Wilson, that could annul the effect of the first declaration in which you can see Langford's signature. I will send the original to the lawyer in Leiria. If he wants, we can change the declaration and to have a new one, accordingly to the lawyer's desires.

You will also find a copy of the letter to the lawyer. I am ~~not~~ sending the two originals to Leiria.

Nothing else to report. Happy New Year.

In Mary's Heart
Charles

Burgos
el 30 de diciembre 1975

Querido Padre,

Dispense este rato de silencio en que no he podido contestar su carta sobre la muerte tan trágica de su amado cuñado, Anastasio. No he escrito todavía a la monjita de Paris. Pero, le escribiré muy pronto, Padre.

He preguntado a un seminarista en su último año de teología sobre la moralidad del suicidio. Me dijo que de por sí es un pecado muy grave. Pero, en cuanto el estado de la conciencia podría ser abnormal y sin dominio de sí, la gravedad se disminuye. Añadió que ni la Iglesia podría juzgar la interioridad de la conciencia, y que sólo le compete a Dios nuestro Señor. Me dijo que en esos casos normalmente la persona está tan fuera de sí que ni oye a quien le hable en esos momentos. Y si añadimos a todo esto, querido Padre, lo que dijo un Santo: "Si la Virgen hubiera alguna vez rezado por un alma, este alma se salvará por la intercesión eficaz de María", hay que llevar en cuenta que Anastasio rezaba el Rosario todos los días en familia, con una familia tan buena que tambien rezaba por él. Padre, Dios es infinitamente misericordioso! Como Usted dice, en los últimos momentos de su vida, dado el caso (y que es muy excepcional) que Anastasio tuviera conciencia suficiente de obrar con toda voluntad y conocimiento, es posible que Dios le dió la gracia de arrepentimiento.

Estoy otra vez en el Seminario. Todos ya se han marchado a casa. O sea que para mí es como un retiro de silencio y solitud.

Ruega por mi hermana Rita, Padre, que se casó el 24 de diciembre. Yo ni sabía que había laicizado. No sé con quien se casó. Espero que no es un sacerdote. No sé si por esto debería yo quedar fuera de California en mi sacerdocio.

Con todo cariño, Felices Pascuas,

En el Smo. Sacramento del Altar
y en el Corazón Inmaculado de María,

Brother Charles

Message of Dr. Tom Collins, Washington, D. C.

Re: Comdr. Justin O'Shea

I think Justin meets all the specifications and all the blueprints that Heaven can demand of a layman. I think he meets the requirements of a 1979 saint.

I think Justin has been touched by Christ and so was his wife, Lillian.

I think he touches His garment in his every Mass and Communion.

He reminds me of the beautiful poem by Mary Plunkett:

"I see His eyes in every star

His blood on every rose

His cross on every tree"

Justin goes along with all that.

It was my privilege to know Justin.



In Remembrance
JUSTIN J. O'SHEA
March 16, 1979

"I will spend my heaven doing
good upon earth."

"I beseech Thee to cast Thy
glance upon a vast number of
little souls. I entreat Thee to
choose in this world a legion of
little victims worthy of Thy love!"

- Quote -

*Autobiography St. Therese
Little Flower of Jesus*

Dear Father Aloysius

This is for your mission
May God bless you with many
more Birthdays

Martha



Buen Suceso, 22 MADRID - 8

SANTUÁRIO DE NOSSA SENHORA DA FÁTIMA

FÁTIMA—PORTUGAL

TELEF. 97182 E 97407

Mis queridos Charles y Jean,

Finalmente las cosas se han puesto tan mal, que me han impedido ir a Burgos. Esta carta quiere suplir unas cuantas cosas que os quería decir. Son las siguientes:

- 1.º Espero que no habrá dificultades en la marcha del Seminario. Pero siempre estoy a vuestra disposición para ayudaros.
 - 2.º En Leiria, voy a continuar la acción judicial para recuperar la cantidad que sabeis.
 - 3.º Lo mismo continuaré haciendo con los 10.000 dólares del P. Provincial de Portugal.
 - 4.º Os envío ese texto para ser publicado por "Ephemerides Mariologicae". Os ruego que lo traduzcais a) al inglés, y que b) Jean haga la revisión del texto francés.
 - 5.º He recibido una carta de: "Alfred and Doris Maguire": 4915 Crown Avenue La Cañada, Calif. 91011, del 26 de september, 1973. Este casal me pregunta noticias sobre vosotros y vuestras obras. He aquí el texto de mi carta en español, que vosotros traducireis en inglés, y mandareis, en mi nombre, a ese casal.
- P.D Salgo para Leiria, mañana, Lunes por la mañana.*

Seminario Mayor de San Jerónimo

Burgos, España

R.P. Joaquín M. Alonso, cmf.

Seminário Diocesano-LEIRIA

Reverendo y querido Padre Alonso: nos ha entregado anoche el Sr. Rector su grata carta. Lo siento mucho haberle causado estas molestias, sobre todo lo del las hojas de los M.A.P. (Auxiliaries). Pido su perdón, y voy a seguir sus consejos plenamente.

Para responder a los tres otros puntos:

1.-La salud de Juan: ya le ha escrito hace una semana. Si ya no ha recibido su carta, puede bien escribirle otra vez. No podía ver a los médicos en Montréal porque no podía conseguir una cita--los hospitales por allí son todos socializados, por tanto va mucha más gente. Sin embargo, la enfermera allá le ha dicho que tenga cuidado de no comer grasa, y de hacer ejercicios por la noche.

2.-a) la Casa da Azinheira: En Madrid, durante las vacaciones de Navidades, ya le he dado todo lo importante de ese asunto. Todo está en un gran sobre marcado por fuera "The House of the Oak Tree" en inglés. Tiene el recibo original de 405,000\$00 y todos los recibos de la pensión del P. Aloysius. No tengo nada más aquí sino 2 copias fotostáticas del recibo original y algunas cartas.

-b) La Carrinha: i) o livrete; ii) o título de registo de propriedade; iii) o contrato de venta están todos con el vendedor a la garaje en Fátima. Sólo nos hacía falta la LICENÇA DE CIRCULAÇÃO que nos prometía Lubrigaz, Lda., en su carta del día 30.IV.73 (aquí incluso), pero que no hemos recibido. La carta del 23.IV.73 es sólo para el guía provisorio, no permanente. Suponemos que la "Licença de Circulação" o está todavía a Lubrigaz, Lda., en Leiria, o después de nuestra salida de Fátima a España la enviaron a "Apartado 30, Fátima, Portugal," en el nombre del P. Aloysius, y --como todo el correo de él-- se la mandarían a los EE.UU. En Leiria, a Rua Cap. Mouzinho de Albuquerque, Nos. 38/42; telef. 22135, pueden decirnos lo que hicieron con la "Licença de Circulação". A lo mejor todavía la tienen consigo.

3. Sobre los dos jóvenes que nos escribieron:

E.N. Gilbert de Inglaterra--no le contesté, esperando la respuesta de Usted. El escribió por su cuenta al S. Rector. Voy a escribirle diciéndole las condiciones necesarias según la carta de Ud.

John P. Sheil de Nebraska--Me ha preguntado sobre los M.A.P. Le he contestado, explicando nuestra condición de "proyecto en futuro". No he recibido contestación.

Sobre los dos, el S. Rector ha estado siempre en el caso. En el futuro, talvez lo mejor será el indicarles (cuando nos preguntan sobre la posibilidad de venir aquí) que le escriban a Ud. directamente.

Ahora estamos preparandonos para los exámenes que empezarán dentro de 10 días. Lo más pronto le enviamos el resumen de las cuentas del año 1973.

Muchas gracias por todo lo que hace sobre los problemas que dejamos allí sin resolver; y queremos hacer más ligero su cargo, ya tiene muchísimas cosas que hacer.

In Orde Matris,

posdata: 1) El S. Rector contestará a su carta; 2) el documento en que le constituya su representante para la Casa da Azinheira--Me ha escrito el P. Aloysius diciendo que iba a tratar de eso con Ud. directamente.

LA PREGHIERA DI GESÙ

Giovanni, 17.

Così parlò Gesù, poi, alzati gli occhi al cielo, disse:

"Padre, l'ora è venuta:

glorifica il tuo Figlio

onde il Figlio glorifichi te,

come gli desti potere sopra ogni carne,

affinché egli dia vita eterna ~~exquanti~~

a tutti hai dato a lui.

E la vita eterna è questa: Che conoscano te, e

IL SOLO VERO DIO E COLUI CHE MANDASTI, GESÙ CRISTO.

Io ti glorificai sulla terra,

avendo compiuto quanto

mi hai dato da fare.

E ora glorifica me, Padre,

presso di te,

con quella gloria che avevo presso di te

prima che il mondo fosse.

Io ho manifestato il tuo nome

agli uomini del mondo,

che tu mi hai dato:

erano tuoi e miei hai dati

ed essi hanno osservato la tua parola.

Ora hanno conosciuto che tutto quanto

mi hai dato viene da te,

perché io ho dato loro le parole

che tu mi hai dato

ed essi le hanno accolte

e hanno veramente conosciuto

che io sono uscito da te

e hanno creduto che tu mi hai mandato.

Io imploro per essi,

non imploro per il mondo,

ma per quelli che mi hai dato,

perché sono tuoi

e tutte le cose mie sono tue

For. anno 1951

LA PREGHIERA DI GESÙ

Giovanni, 17.

Così parlò Gesù, poi, alzati gli occhi al cielo, disse:

"Padre, l'ora è venuta:

glorifica il tuo Figlio

onde il Figlio glorifichi te,

come gli desti potere sopra ogni carne,

affinché egli dia vita eterna ~~xxxxxxxx~~

a tutti hai dato a lui.

E la vita eterna è questa: Che conoscano te, e

IL SOLO VERO DIO E COLUI CHE MANDASTI, GESÙ CRISTO.

Io ti glorificai sulla terra,

avendo compiuto quanto

mi hai dato da fare.

E ora glorifica me, Padre,

presso di te,

con quella gloria che avevo presso di te

prima che il mondo fosse.

Io ho manifestato il tuo nome

agli uomini del mondo,

che tu mi hai dato:

erano tuoi e me li hai dati

ed essi hanno osservato la tua parola.

Ora hanno conosciuto che tutto quanto

mi hai dato viene da te,

perché io ho dato loro le parole

che tu mi hai dato

ed essi le hanno accolte

e hanno veramente conosciuto

che io sono uscito da te

e hanno creduto che tu mi hai mandato.

Io imploro per essi,

non imploro per il mondo,

ma per quelli che mi hai dato,

perché sono tuoi

e tutte le cose mie sono tue

mf Wednesday PM

Dear Father:

Three of the books are
new, the others are
second hand, but all
of print. I hope you can
use them. If any thing
really good gets into print
I will remember you.
You have done so much
for me, I can never repay.
except by prayer.

Sincerely and respectfully,

Helen Hartwig

Mannel L. Da Rosa

Mary L. Da Rosa

11244 Lapata 2710693

San Diego, Ca. 92126

Our dear Sister Ana Udi, was always an edifying religious. She was distinguished for her docility, love and respect toward her Superiors in whom she would see, through the spirit of faith, the reflected image of the authority of God. Her conformity with the Will of God was admirable. She was always heard saying: "Lo que Dios quiera"(Whatever God wishes); "Como El disponga"(However He disposes); "Sólo quiero hacer su voluntad" (I only want to do His Will); and similar phrases.

With this spirit she accepted her long and painful sickness, offering her sufferings for the needs of the Church and of her Institute. She prayed and suffered very much for priests, men and women religious, seminarians, for our Noviciates, etc.

She was always very fervent, observant, charitable and tactfully delicate in her dealings with her Sisters and with anyone who met her. She loved community life very much and always enjoyed being with her Sisters. According to what she says in her notes, one of her greatest sufferings was to see herself separated from the community, especially when, because of the state of her health, she had to be hospitalized, and when she saw herself obliged to stay in her cell.

During her last days she couldn't cease offering her pains and sufferings to the Lord for the salvation of souls and the needs of the Church.

Her obedience was a great edification to the nursing Sisters who took care of her. She had a great love for the Holy Eucharist, and used to prepare herself already from the previous day to receive communion on the following day. After Holy Communion she was seen very recollected with her God and then she was heard saying the "Alma de Cristo, santificame" (Soul of Christ, sanctify me). When she could no longer pray because of weakness and lack of mental clarity, she would ask us to help her.

Many were the virtues which adorned the soul of our beloved Sister, which are for us a stimulus to go forward in our vocation and offering of self to Our Lord.

It has pleased God to call her after purifying her with such a long and painful sickness, leaving a lofty example of conformity with the Will of God.

She was born in Escaroz, Navarre, on the fourteenth of May, 1883. She started her noviciate in Madrid on July sixth, 1904. She made her temporary vows on July 7th, 1906, and her perpetual vows on July 7th of 1914. She celebrated her silver and golden jubilees in Kansas City. She arrived at this house on December 2nd, 1967. She died here at 7:30¹ in the evening on September 4th (1975).